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THE LIFE OF  
OVR LORD  
AND SAVIOVR  
IESVS-CHRIST.

Gathered out of the famous Doctor  
S. Bonaventure, & other deuout  
Catholike Writers.  
*Augmented, and enriched, with many  
most Excellent, and Goodly*  
DOCUMENTS.

By I. H.  
THE THIRD EDITION.



Permissu Superiorum, 1634.

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AND  
*Anna Goddard*

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Printed in Superiority, 1630.

Heigham, J.

*M. Leavitt*

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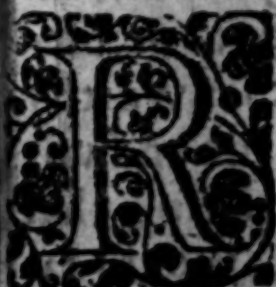
TO THE  
REVEREND  
AND

RELIGIOUS MOTHER

CLARA

MARIANA,

Abbesse of the English poore Clares  
in Graueling : & to all her deuout  
and Religious Daughters.



EVEREND,  
AND RELIGI-  
OUS MOTNER,

I haue now at  
last brought to an  
end, the Treatise of the life of

#### 4 THE EPISTLE

Christ, which as is well know-  
ne to some of your Religious  
daughters, whē I had but new-  
ly begun and imparting to their  
view, the survey of some few  
imperfect sheetes; albeit they  
greatly besought me to goe for-  
ward therin, yet the feare that  
I had of myne owne insuffici-  
ency, to touch, or handle any  
further that sacred History, mo-  
ued me with all sincerity to be-  
seech them, to take and burne  
them, to the end I neuer more  
might either see them, or thinke  
vpon them: fearing euen from  
that first abord, to spot, or ble-  
mish the praises of that worthy  
Life, with my prophane and vn-  
worthy pen; yea iudging that  
such humble ashes, would far  
more honor it, then so far vn-  
worthy an Orator, could wor-

thily

## DEDICATORY. 5

thily extoll it: whose venerable  
factity indeed is such, as neither  
Cherubin nor Seraphin, nor any  
sufficiēcy either of mā or Angel,  
is able to extoll as it deserueth.

Notwithstanding, so far did  
their most pious desires preuayle  
with me, depending much (next  
after God) vpon the assistance of  
their holy prayers, that I promi-  
sed them to employ therein, all  
the little talent which God  
lent me. Cōfessing my selfe ther-  
fore, both encouraged, & assisted  
by these your deuout and reli-  
gious daughters, I could in duty  
dōe no lesse, then dedicate the  
same vnto your selfe, their wor-  
thy Mother. But this reason a-  
lone, although at the first it may  
seeme sufficient, yet did I feele  
my selfe moued hereto by ano-  
ther motiue of greater force and



## 6 THE EPISTLE

more important. For considering, that to dedicate so inestimable a Pearle as is the Life of Christ, it seemeth cōgruous, that either in the Dedicator, or els in them to whome the same is dedicated, there should be some conformity with the same life: which finding to be wholly wanting in my selfe, I iudged it to be my securest course, humbly to fly to You, and those of Yours, as vnto such who haue profited so well, & who aproach so neere to that blessed life, as is hardly possible for human frailty to approach more neere, leading, as I may truly say, in earthly bodies, the liues of Angells.

For this reason therefore, although all shall iudge me most vnworthy, to dedicate the same vnto you and yours, as indeed I

am;

## DEDICATORY. 7

am; yet all will iudge you most worthy to protect the same, as indeed you are. For to whom could I better dedicate it then to those who first induced me to compile it? Who could I deeme would more gladly receiue it, he those who so nerely imitat it? who more carefully foster it, the those who so dearely follow it? Or who more willingly protect it, then those who in their owne lines, so strictly obserue it; that to behould the same, sensuall Libertines stand amazed, lazie Heretiques are quite confounded, vertuous Catholiques are maruelously edified, and God himselfe is greatly glorified.

Receiue then (Right vertuous and Religious Mother) this my poore and vnworthy presēt, vnder the winges of your pro-

## 8 THE EPISTLE

lection, to whom my pen, my hand, and hart, hath wholly deuoted this diuine treatise. Lodge it, loue it, & looke often into it. Lodge it, because it commeth to you for harbour: loue it, because it is your Spouses picture: looke often into it, because it is a most perfect mirour. And I your hūble Orator shall euer pray, that God would dayly prosper your religious designes, make you Mother of many religious Couents, dayly multiply your Religious daughters; And finally, blesse both you, and them with long happines in this world, and euerlasting life in the other.

*Your R. in all humble seruice.*

I. H.

O F



OF THE CREATION OF  
*Angells & Men. & of both their  
 falls from the grace of God.*

THE I. CHAPTER.



VR soueraigne Lord,  
 sole author of nature,  
 & Everlasting God,  
 who from all Eter-  
 nity remayned bles-  
 sed in him-selſe, wi-  
 thout the company or ſociety of any  
 creature, being moued (out of the  
 abiſſe of his infinit bounty) to com-  
 municat part of this his bliſſe & ex-  
 cellent glory, vnto ſome Creature,  
 which he vntill then had ſolely en-  
 ioyed to him ſelſe, did according to  
 the depth of his infinite wiſdome de-  
 cree to make, and preſently by one  
 only act of his omnipotēt wil, create

A s

inſi nic



infinīt thousandes of Angelicall spirits, all of them endued, and adorned, with singular graces and perfections.

2. But amongst this so noble a family, and company of such incorporeall Creatures, one, most vnfortunate (the haury Lucifer) admiring the beames of brightnes, and splendor which resulted from his beautiful nature, with an insolent and swelling audacity, presently presumed vpon his owne forces, and proudly aspired to a peculiar Excellency: attributing to him selfe, the cause of his owne being, and houlding him selfe blessed, in, and by him selfe; and so glorying in that which was none of his, without any authority from God his Lord, would needes take vpon him to gouerne others. But for this his proude conceite of him selfe (it bring euidently false and erroneous) in that himselfe neither was, nor could be, cause of Being to himselfe, nor yet was that soueraigne Good wherein he finally was.

to repose; for this I say, by the vpright and vnrebated iustice of Almighty God, in the twinkling of an eie, that reprobate Angell, with all those who tooke his parry, and rebelled with him, were cast downe headlong from heauen, into the bottomles pit and fire of hell.

3. And albeit that Lucifer with other Angells his adherents, thus auer- ted themselues frō God their Lord, yet the greatest part by far of the ho- ly Angells, detesting this his proud and damnable fact, with inuincible courage opposed them selues against him, and expelled, and droue him out of Heauen, wholly conuerting them selues to the loue and praise of the diuine bounty: who therefore were presently confirmed in grace & glory, perfectly enioying God, with their reason and vnderstanding, whet- with they clearly knew him, & ack- nowledged him for their sole Crea- tor and benefactor.

4. Vpon the fall, and Apostacy of these rebellious Angells, Almighty

God out of his infinit mercy, determined to make Man, to repaire by him the fall of Lucifer and his fellows: yea he made him, and placed him in Paradise. Whereupon the diuell angry and enraged against Almighty God, greatly enuied & maliced man, whom he saw to be made to enioy that glory which should haue been his, and therefore lay in waite to worke his vtter ouerthrow, by inducing him to the breach of that commandement which God had giuen him, which was to obtaine from the fruite of one tree only, all the rest which were in paradise beeing left in his power. To this purpose he chose forth a certaine kinde of serpent, as most crafty and cunning to deceiue, whome he set vpon the woman, as more weake and easier to be deceiued, speaking out of that creatures mouth, and painting forth vnto her the wonderfull properties of the forbidden fruit, perswading her that if she ate thereof, she should be as God him-selfe, knowing good and

euill:

euill: and thorough his lies, and impostures at last deceaued her.

5. The woman nor contented to haue tasted thereof, & to haue transgressed the law of her Lord, presented the forbidden fruit vnto her husband, tempting him likewise to tast thereof. Her husband, because he would not contristate her who was his comfort, prising ouer much her loue and society, and not presently rebuking her as he ought, nor yet expelling (as erst the good Angells did) the sinner and transgressor forth of his company, began to loue him selfe disordinatly, and by this his disordinat loue, neglected the command and loue of God, tasted of the forbidden fruit, & both the one, and the other for their transgression, were presently expelled forth of paradise, and consequensly death brought in vpon all mankinde. Whence it appeareth evidently, as well in this sinne of Adam, as also in that of Lucifer, that the most pernicious roote of all euill is, the ouer much loue of

our



our owne selues.

6. And here in this place we are to ponder, how mercifully our blessed Lord, tempered by his diuine wisdom, the first temptation; For that the diuell in tempting, took the forme of a serpent, this was purely by his diuine dispensation, to the end that not only his subtilty might be the better perceaued by the woman her selfe, placed in the state of rectitude and innocency; but likewise that by that figure, he might the better discover his craft, and impostures, Serpents by nature being subtile. Againe, in that he tempted her to the breach of the Precept of discipline, this likewise was by his diuine dispensation, that whether she should be overcome, or whether she should overcome, our Lord might make manifest vnto all, the merit of obedience; & the demerit of disobedience; But that he began first, at the woman, this indeed was the diuells craft, the deceitfull enemy, assauling our nature on the weaker side.

## DOCUMENTS FOR VS

**G**Od hauing no need at al, either of vs, or of Angells, but being alwayes blessed in him selte, without the company of mā or Angell, would yet impart his blisse vnto them: to teach vs, that hauing any gifts, ether corporall or spiritual which others haue not, we should not keep them to our selues alone, but after the example of our Lord, liberally impart them vnto others.

2. It is not inough to haue receaued graces at the handes of our Lord, vnles we also carefully labour how to keepe them, whereof we haue example in the hawty Lucifer. Those that he had, he lost by his pride: those therefore that thou hast, and wilt not loole, thou must labour to keepe by humility, and especially acknowledge the author that gaue them.

3. The good Angells, spared not to oppose them selues against their owne bretheren, and to expell them out of their company, when they e-

uidently

uidently saw they offended God: eue so we ought not to support any for flesh, bloud, or affinity sake, when as they openly doe offend, but to reprove them for their sinne, and forth with to auoid and fly their company.

4. Men and Angells both of them sinning, and both of them deseruing the selfe same punishment, God did demonstrate the rigor of his iustice against the one, not giuing them any space of repentance, but thrust them sodainly downe to hell: but to the other, he opened the bowells of his mercy and receiued him againe into his fauour and grace. Gather from hence two documents, the one to be thankfull vnto him for so great a benefit: the other, alwayes with iustice to mingle mercy, as the like was done in our behalfe.

5. Our first parents brought sinne and death vpon the whole world, for tasting of the fruite which was forbid them: wherefore, as we fell from the ioyes of paradise by eating, so (as S. Gregory saith) let vs arise againe to

the

the ioyes of the same by abstinence

Of the great instance of the B. Angells  
for mans restoring: and of the con-  
tention which arose betweene the  
four sisters, Mercy, & Truth, Ju-  
stice, and Peace.

## CHAP. II.

**A**FTER that man, thro-  
ough the iust iudgment  
of Almighty God, was  
exiled out of paradise for  
for his sinne and trespasse, and lay  
wretchedly in prison, so that none  
could enter into the kingdome of  
heauen for aboue the space of five  
thousand yeares, all the B. spirits that  
perseuered in glory, moued with  
compassion of so great a misery, and  
withall sollicitous of their owne repara-  
tion, prayed earnestly & besought  
our Lord with much instance for  
mans saluation; Wherefore all the B.  
company of Angels, assembling the  
selues



Jesus together, with one will and profound deuotion, falling prostrate vpon their faces before the throne of his Maiesty, Gabriell (to whom as S. Bernard saith, speciall reuelation was made of Christes Incarnation) in all their names said as followeth.

2. Almighty Lord, it liked thy most high and excellent Maiesty, of thine endles bounty, to make of nothing that noble Creature man, to the end that he might inhabit here with vs, and we by him, recouer the comfort we lost by the fall of Lucifer & his company: But loe good Lord, they all perith, not one of them is saued, & their enemies triumph ouer them, so that, not our ruines, but the dungeon of hell is daily filled. To what purpose (good Lord, were they created? Wherefore hast thou deliuered vp to beastes, the soules of them that confesse to thee? Which although it be done according to thy Iustice, neuertheles Lord, it is now high time, that thou do shew them mercy. And albeit their first parents carelessly

ressly transgressed thy Commandement, yet at the last let thy Mercy helpe them. Lord remēber that thou madest them to thine owne similitude. Lord open mercifully thy hand, and fill them with thy benediction, for the eyes of them all are on thee, as the eies of seruants are on the hādes of their masters, vntill thou saue them, and haue mercy on them.

3. Here with began a certaine maner of opposition & disputation, betwixt the foure daughters of the King, Mercy and Truth, Peace and Iustice: wherof two, to wit, Mercy, and Peace (answerable to the prayers of the blessed Angell) were wholly fauorable to mans restoring, and pleaded for his deliuey and saluation. But the other two, that is to say, Truth & Iustice, still withstood them (as S. Bernard saith in a deuout and long sermon vpon the Annunciation.) And that thou maist the better conceiue the same, first imagin how Mercy and Peace, kneeling downe before the Father (lu-

preme

preme Lord of heauen and earth )  
repeating the words of the Prophet  
Dauid , said vnto him ; Wilt thou O  
Lord reiect mā foreuer , or wilt thou  
not adde to be better pleased ? Wilt  
thou cut off thy mercy for euer, from  
generation , vnto generation ? Wilt  
thou forget to haue mercy , or wilt  
thou in thy wrath keepe in thy mer-  
cies ? And this they oftentimes re-  
peated. Then our Lord answered ,  
saying : Let your other sisters be li-  
kewile called , whom you see prepa-  
red to oppose them selues against  
your petition , that we may heare  
what they will say. Which being per-  
formed, Mercy went on as followeth.

4. My dearest F A T H E R, it was  
your omnipotent and Eternall will ,  
to giue me that prerogatiue aboue  
your other workes , that I should not  
only raigne for euer with you here  
in heauen , but also that the earth  
should be replenished with me in  
such aboundance , that whosoever  
should craue my helpe in any neces-  
sity , should assuredly be succoured

by

by me. But loe my deare Father, that worthy & right noble creature man, in so longe an exile, cryeth continually for my help, and standeth in extreme necessity of your mercy, being made miserable, yea meruelous miserable. Wherefore (holy Father) vnlesse you succour him and saue him, I loose my Name, and perish for euer.

5. Here against her the other sister Truth, opposed her selfe, saying: You know (right holy Father, and most true God) that after you had created man in such excellent worthines as you did, you espoused him to me, vpon condition, that at what time soeuer he should transgres your holy law, he himselfe, with all the posterity which should come of him, should be deprived of your heavenly glory, and be damned for all eternity. Sith therefore he hath forsaken me, and betaken him selfe to your enemy & myne (the father of lyes) I your daughter Truth doe perish, & loose my name, vnles he be damned,



as he hath deserued.

6. Then spake Iustice, saying: Most righteous and iust Lord, thou hast made me absolute gouernour of thine euerlasting doome, & my sister Truth, teacher of thy law; wherfore, although our sister Mercy, be moued with pittie towards mans saluation, yet in that she would saue him who hath so greatly offended both thee & vs (without satisfaction) she would destroy vs both her deare sisters, & quite extinguiish our names for euer: wherfore, it is iust & meete, that the word which thou hast spoken, be fulfilled, to wit, that the whole Adam dye, with all his posterity, because contemning thy commandement, he did tast, and eate of the forbidden fruite. To this Mercy made answer saying: To what end then (O Lord) hast thou created me? For Truth her selfe knoweth, that I perish vnles thou shew mercy. Wherto Truth replied; If the offender escape the sentence aforesaid, thy truth perisheth, and shall not remaine for euer.

7. Heerewith the fourth sister  
broode forth, and first soberly bla-  
ming her other sisters for their wor-  
des of strife, said thus vnto them.  
Cease my deare Sisters, I doe be-  
seech you, from your contention &  
strife, a thing so vndecent to dwell  
amongst vertues. Know yee not that  
the God of peace, hath ordained his  
place alone in me, and that I may  
not abide or dwell where dissention  
and strife is. Vnles therefore you cease  
from this strife, and become accor-  
ded, I must forsake you both, and  
my Father also. Loe here how great  
a controuersy arose, betwixt these  
four daughters of our Lord, each al-  
leadging such forcible reasons for  
themselves, that it was scarcely seene  
how in mans saluation, Mercy and  
Truth, Peace and Iustice, could be  
agreed, and accorded togeather.

DO-

## DOCUMENTS FOR VS.

**H** Artily to thanke and honor the Angels in heauen, for the great good will they beare to man, and for the feruent desire they had of his redemption: for he is vngratefull, who rendreth not thanks to him who hath well deserved it.

1. The Angells earnestly besought our Lord, for the reparation of their ruines. Haue thou pittie on those that are fallen from the Church of God, and earnestly beseech him to repaire her ruines, and herein thou shalt resemble the holy Angels.

2. Mercy did first sollicit the bowels of our Lord for pardon, before iustice for punishment. That thou shouldest first shew mercy on such as haue offended thee, and punish them by iustice, when no other remedy will preuaile.

3. Man was espoused to God by Truth: the Espousalls were broken,

when

when he listned to the diuell, the father of lies. Derest vnt ruth & listning to lies, which made so vnfortunate a diuorce betwixt God and man.

6. Iustice opposed Mercy, and would not consent that man should be saued, without satisfaction. Let no man so rely vpon Mercy, as to thinke to be saued, without satisfaction, sith God would not pardon man, till satisfaction was first made.

7. Amongst the four sisters, Peace ended the dispute. Be alwayes a friend and loue of peace, & thou shalt end a number of strifes amongst thy neighbours, and make thy selfe grateful, both to God and man,

**B**ehold from a benighted  
 & happy sentence, by which the  
 gods would obtaine what they de  
 manded, & the four sisters be  
 coroll (concluding in effect, this  
 of the names of Peace, and his son  
 no, saying  
 Thus saith our daughter Truth



Of the Councell which the B. Trinity  
held in heauen concerning man :  
and of the decrees of his  
restoring.

### CHAP. III.

1. **T**HE eternall Father in his  
inscrutable and incompre-  
hensible wisdom, duly pon-  
dering the reasons alleadged by the  
Sisters aforesaid, moued with pittie  
for mans perdition, and greatly pro-  
pense to his saluation, hauing inuen-  
ted a strange & maruellous meanes,  
which could neuer haue entred into  
the thought of any created vnder-  
standing, pronounced a most blessed  
& happy sentence, by which the An-  
gels should obtaine what they de-  
manded, & the foure Sisters be ac-  
corded (contayning in effect, this  
which followeth) and sent the same  
by the handes of Peace, vnto his Son-  
ne, saying.

2. Thus saith our daughter Truth,

I pe-

perish, if Adam, as he hath deserved  
doe not dye. And Mercy saith; I like-  
wise perish, vnles he haue mercy;  
Wherefore to accord them all togea-  
ther, and that the gate of life which  
is shut against sinners, may be set  
open vnto them, our soueraigne de-  
cree and ordenance is, that one be  
found forth who is free from sinne,  
and who both may, and will volun-  
tarily, dye a good & innocent death  
for mans redemption, and then haue  
they all what they desire, which is,  
that Adam dye, and yet find mercy:  
for death may no longer hould him,  
who is not subiect vnto it, nor yet  
detaine him, who is without sinne;  
by which innocent death he shal cō-  
quer death, and make in it a passage,  
thorough which man may enter and  
be saued.

3. At this noble sentence, all the  
Court of heauen stood astonished,  
greatly admyring and commending  
the soueraigne wisdom of the King,  
& gladly yeilded their assents there-  
unto. But then it was yet further en-

quired, where that person might be found, that should fulfill this deed of charity. Truth therefore, went downe to the earth, and Mercy remayned still in heaven: for as the Prophet Dauid saith. *Psal 35. Lord thy mercy is in heaven, and thy truth, extendeth to the cloudes beneath.* Truth therefore made diligent enquiry over all the earth, but found none without sinne, no not the babe that was newly borne. Mercy sought, among all the orders of the Angells, to see whether any of the were able to performe this blessed deed, but there was none to be found whose sanctity was sufficiēt in such a case. Iustice went downe to *Lombardum*, to see if there were any who might vndertake this innocent worke, but there was none at all to be found, deuoid of sinne: & so full of griefe and anxiety, they returned vp againe to heauen, sorry for that they found not what they desired.

Then spake that worthy Sister Peace, saying. Wot yee not wel my Sisters al, that the holy Prophet who

sayth

saith. (Psal. 13.) *Non est qui faciat bonum; non usque ad unum.* There is none that doth good (yet afterward addeth) no not to one. Wherefore let vs consider who is this one, for peradventure it is euen he himselfe, who pronounced the sentence of mans saluation, he of whome it is said. (Iob. 14.) Greater loue then this no man hath, that a man yeild his life for his friendes; for of him it is, that the holy Prophet speaketh, saying, *Men and beastes thou wilt saue O Lord:* wherefore let vs craue of him that he for his mercy sake, would vouchsafe to performe it. The King hearing these wordes sayd (Gen. 7.) *It repents me to haue made man, I must doe penance for man, whome I haue made: for me this tempest is risen, let me therefore be cast into the sea, that man may be deliuered from so great a punishment.*

Then arose there another difficulty amongst the Sisters aforesaid, which of the persons of the B. Trinity, the Father, Sonne, or holy Ghost should become man, to accomplish



and performe this worke of mercy. Whereupon it was concluded in that supreme Court, that for as much as the person of the Father, was dreadfull & mighty, the person of the Sonne, wise and witty, & the person of the holy Ghost benigne and friendly, that the person of the Sonne was fittest for this remedy. For if the person of the Father, should vndertake this deed (because he is dreadfull & potent) Mercy & Peace might suspect, that he were not fully fauorable vnto them. On the other side, because of the great benignity & goodnes of the holy Ghost, Truth & Iustice might doubt of full satisfaction, but rather of too much mercy. Now so soone as this worthy sentence was pronounced, God the Father sayd it should be so. The Sonne assented thereunto. And the holy Ghost promised that he would likewise cooperate thereto.

6. Then all the B. Spirits of heauen fell downe, and humbly thanked the holy Trinity. The foure Sisters

aforelayd

aforesaid kissed ech other, & so was fulfilled that which the kingly Prophet sayd. *Psal. 84. Mercy and Truth haue met ech other, Iustice & Peace haue kissed together.* Thus finally was ended the great counsell in heauen, for the restoring of man, & for his saluation. Now let vs go downe to earth, and thinke how it stood with the virgin Mary, of whome he had designed to serue himselfe as of an instrument to aecomplish the mystery of the Incarnation.

DOCUMENTS FOR VS.

1. **G**Od the Father (though he were the party offended would, that Christ his Sone should rather dye, then that mankind should perish perpetually. And thou, when any one offendeth thee, art to far from dying for him, that thou sayest, if a crumme of this, or drop of that would saue his life, I would not affoord it him.

2. To consider how great an euill sinne is, as appeareth by the difficulty to find a remedy : and therefore to

detest and abhorre all sinne whatsoever, which could not be remedied but at the expences of the B. Trinity.

3. To prayse and admire the wonderful goodnes of Almighty God, who not only pardoned man, aspiring to rob & vsurpe his diuinity, but inuested himselfe with his very nature, albeit he was his mortal enemy.

4. Greatly to effect and loue these singular vertues, Mercy and Truth, Iustice and Peace, because they were the motiues in God to contriue our Redemption. As also when we our selues are to doe iustice, or to punish others, alwayes to mixe mercy therewith, as mercy was mixed with iustice in our behalfe.

*Of the miraculous Conception of  
the Virgin Mary.*

CHAP. III.

1. **T**O passe vnder silence the manyfould thinges, which from the first beginning of all creatures,

vatill

vntill the coming of the Sonne of God, were foretould of this B. Virgin, as well by the iust which were before the law, as also by those which were vnder the same, we will next speake of her Cōceptiō, whome we belieue to haue descended of the line of humane generation, and foretould by many great and miraculous signes. This glorious Virgin therefore, in whome the Incarnation of the Sonne of God was effected, sprunge from the Tribe of Iuda, & roote of Iesse; For it was conueniēt as S. Chrysostome saith, and most agreeable to this diuine mystery, that the same Mary, which merited according to the flesh, to be the mother of God, should be borne of a Kingly roote, & of a Priestly line, of whome the Sonne of Almighty God (who was an eternall King & Priest) was to assume humane flesh.

2. About the seauen and twenty yeare therefore of the raigne of Augustus Cēsar, the glorious virgin Mary was conceiued, hauing for her fa-



cher, Ioachim of Nazareth, and for her mother, Anne of Sephor, a towne distant two myles from Nazareth, both of them iust before our Lord: who for the space of twenty yeares wanting issue, they both prayed vnto God to giue them a child, vowing that they would dedicate the same vnto his seruice.

3. A little after this it came to passe, that Ioachim at the Paschall feast going vp to Ierusalem, there to make his oblation to our Lord in the company of other his fellow cittizés, was repelled & put darke by Isachar the Priest, with publique reproach of his sterility. The holy man, heauy & contristate for this imputation went to the keepers of his sheep; where with drawing himselfe, and beseeching our Lord, to take away from him this reproach, an Angell of God appeared vnto him, and comforting him, said vnto him, that his prayers were heard; and that his almesdeedes had ascended in the sight of our Lord. For being rich, he had a little

before given one part of his substance to the poore: a second to the Temple: & he with his family liued of the third; and the Angell further added. Behould thy wife shall bring forth a daughter, & thou shalt call her name Mary, she shall be consecrated to our Lord as thou hast vowed, she shall be replenished with the holy Ghost, from her mothers wombe, & in the Temple of God, her aboad shall be.

4. Then the Angell departing from him, went and anonced the selfe same newes vnto his wife; by whose diuine admonishment, they both went vp vnto Ierusalem, and rendring humble thanks vnto God for so great a benefite, they returned back to their owne habitation, where Anne according to the promise of the Angell, cōceiued this blessed babe, *ante sancta, quā nata*, as S. Bernard saith, first holy, before borne, that is to say, immediatly sanctified in her mothers wombe. And addeth further, I beleue that from her mothers wombe, a more abundant grace of

sanctification descended vpon her, then vpon others sanctified; for her birth was not only sanctified, but our Lord euer after preserved her whole life pure from sinne; for it was meet by a speciall priuiledge, that he should lead a life exempt from sinne, who bringing forth the slayer of sinne & death, should be indued with more iustice and sanctity of life then all other. Thus S. Bernard,

### DOCUMENTS FOR VS.

1. **T**H E parents of our B. Lady were nobly descended: to the end, that the noble of the world should not renounce I E S U S C H R I S T, nor yet disdain him as unworthy of them.

2. They were welthy and rich: to giue to vnderstand, that the mother of Almighty God, was not brought to pouerty by necessity, but that of her owne free election, she had distributed her substance to the poore, as her parents had done before her.

3. They

3. They were sterile and barren: to shew that the Conception of the Virgin, was not naturall, but miraculous.

4. They were holy, deuout, religiously effected towards God, and exceeding mercifull to the poore: as being to become the parents of God, who for the afflicted and miserable world, gaue and employed all that they had, euen to their life.

Of the Birth of the B. Virgin, and of the graces, which appeared in her, being but an infant.

## CHAP. V.

**I**N E nine monthes of this heavenly babes Conception being accomplished, she was borne in the house of her parents, to the vnspeakable ioy of the whole world. For if all the great and illuminated seruants of God, haue employed their penes to set forth the ioy, which her birth should bring



to the world, so long before the was borne, how should the same be wholly concealed from the world, the being borne into the same? For as the birth or dawning of the day causeth a kind of joy in all creatures, because it is a token of the rising of the sunne: euen so the birth of this B. Babe, caused an vnspeakeable ioy both to the Angells in heauen, and to men in earth, as an assured signe, that now the Sonne of iustice, Iesus Christ, was neere at hand.

1. The Angells reioyced, because by the Sonne of this Virgin, the ruines of the Angells were to be repaired: As also for that this Virgin, who was to be eleuated aboue all the hierarchies, & orders of Angells, should illustrate heauen with a new splendor.

The holy fathers reioyced who were in Limbo, well assured that the coming of Iesus Christ was neere at hand, by whome they were to be drawen forth, and to be affranchised out of that prison: and therefore euen the presently, they celebrated the first

of all the Christian feastes & solemnities. The holy and righteous persons which liued on earth (albeit the but in small number) who had vnderstood by reuelation, as ioachim and Anne, or by their recitall, the mysteries of this sacred natiuity, reioyced with great and vnpeakable gladnes: because already the Virgin was borne which should bring forth the Emanuel & Sauour of the world. And not only Angells & men reioyced in the birth of this B. Babe, but the most holy Trinity it selfe, greatly reioyced in her natiuity. The eternal Father reioyced for that there was borne vnto him so noble a daughter. The Sonne of God reioyced, for that there was borne vnto him so worthy a mother. And the holy Ghost reioyced, for that there was borne vnto him so chaste, so vnspotted, & so beloued a Spouse.

3. This B. Babe being borne, her parents gaue vnto her the name of Mary; and that by reuelation from God as hath been sayd; who togea-

ther

ther with the name, imparted vnto her many great and singular graces; Amongst the which, one, & that not the least of all was, to hasten in her the vse of reason, a fauour imparted to his precursor in his mothers wombe, and to sundry other children in their very infancy, of whome we reade, that they presently vnderstood whatsoeuer was spoken of diuine thinges; to the end that being designed by him for so excellent a worke she might begin betimes to negotiate with his graces.

4. So soone therefore as the little Child began to speake (as many doe at one yeares age) her pious mother perceiuing the wonderfull wisdom and towardnes which appeared in her, presently began to teach her to reade, and to learne her some holy prayers in the Hebrew tongue, so to prepare her as a sacred repose for Almighty God: which she with incredible speed, and with great contentment and wonder both of father & mother, presently got and retayned

by

by hart. For as they who one day are to raigae, are taught and instructed by rheir schoole masters, according as is fitting for such a dignity: even so these holy parents, were exceeding careful, that nothing should be pretermitted by them, which might aduance their daughters sanctity; for which cause they carefully instructed her, in all laudable maners & modesty, and chiefly in the law of Moyses, explicating vnto her with all endeavour and diligence, the mysteries and prophecies which had bene foretould of the Messias, by the oracles and predictions of the Prophets.

5. After a while, this B. Child profited so greatly in vertue and piety, & became so enflamed in deuotion & prayer, that in euery corner of the house, she was alwayes sitting on her knees: being moreouer in al her actions so humble, so modest, & so maruellous gracious, that she seemed to her parents, rather a heavenly Angell, then an earthly child: so that flying all kind of leuity, and childith wan-

tonnesse,



tonnesse, with the grauity of her mā-  
ners, she rapt into admiration all  
that beheld her, many saying of her  
as of S. Iohn: *What an one throw yee,  
shall this child be?* Luc. 1. 66.

6. Lastly she tooke an exceeding  
delight to be alwayes running to the  
Temple, often desiring of her parents  
to beare her thither, where her hart  
was a great deale more then in their  
house. The father and mother ther-  
fore, seeing their little daughter so  
feruētly given to the seruice of God,  
& withall remembring the promise  
and vow they had formerly made,  
consulting oftentimes about this af-  
faire, at the length (according to  
their daughters desire) resolved to  
carry her to the Temple: which she  
no sooner heard, but leaping pre-  
sently for gladnes she sayd: Psalm  
121. *I reioyced in those thinges which  
were sayd to me, we shall goe into the house  
of our Lord.* And with the same Pro-  
phet in another place saying: Psalm 41  
*My soule hath thirsted after God, when shall  
I come & appeare before the face of God?*

## DOCUMENTS FOR VS.

1. **T**He birth of the blessed Virgin, caused wonderfull ioy to the whole world, because it was an imediate signe of the coming of our Sauour, for to visit & redeeme it : euen so when the deuotion of the Virgin is bred in the soule it causeth therein incredible ioy, being an apparat pledge, that God will come to visite and to saue it.

2. Euen as it were conuenient, for brothers to reioyce if the King should take their sister to wife, and & hould her for most deare & most beloued : so much more should mankind reioyce, whose daughter is exalted to so great a dignity, & whose sister hath gayned so great authority with Almighty God.

3. Those which are parents, ought to imitate S. Ioachim and S. Anne, in trayning vp their children from their very infancy in the seruice of God : and such as are children ought

to imitate the Blessed Virgin in the love of vertue, the sole meanes to make them great & gracious before God and man.

4. Joachim and Anne, although they neither had, nor were ever like to have, any more children then that one, yet seeing she had a vertuous desire to serve our lord in a religious life, themselves assisted her all they might. Hence let all Christian parents learne, neuer to hinder their children from like vertuous courses, but ever to further them all they may.

*Of the Presentation of our B. Lady in the Temple, and of her vertuous behaviour at her very entrance.*

## CHAP. VI.

**T**He Presentatiō of the glorious Virgin Mary Mother of Almighty God, was in this manner. There were adioyning to the Temple certaine

certaine habitations or dwellinges of deuout matrons (like to the Monasteries of Religious) who piously employed themselves in the affaires of the Temple, and huing vnder holy discipline, gaue themselves to fasting, watching, & prayer: of whom are found written sundry thinges in holy Scripture. Vnder whome also were instructed certaine young and tender Virgins, who lined inclosed in their company.

2. Now Ioachim & Anne calling one day their daughter before them, said vnto her: Daughter Mary, so it is that we your parents, hauing promised before you were borne to dedicate you to the seruice of Almighty God, and noting withall your owne towardnes, and deuout disposition thereunto, we haue decreed with our selues to carry you vnto his Temple. Tell vs therefore, can you be contented quite to abandon your father & mother, to goe dwell and inhabit there? To whome the heauenly child, with great humility and submission



made answere, saying : That it was the only thing her hart desired, and that she was ready presently thither to goe, if it pleased them.

3. Her father & mother therefore taking her by the hand, lead her to the Temple, esteeming themselves happy that God should be served by their daughter. Wherunto being entered with this their daughter, and having offered Sacrifice according to the custome, they presented vnto God this immaculate Virgin for a most pure host, in accomplishment and performance of their promise. This done, they treated with the souneraign Priest, to receaue her into the Temple with the other Virgins : who presently admitted and receiued her.

4. The tender Virgin standing by, and hearing all this, pursued not the departure nor leauing of her parents with teares or weeping, nor shewed any signe of sadness or sorrow, nor was any thing contristated that she was to be left, and to liue in the company of those who were vn-

knowne

knowne vnto her, but taking her leave of father and mother, she ioyfully kissed them, and they with the teares standing in their eyes, tenderly embracing her, gaue her their blessing, and with wordes full of most inflamed affection, recommended their child vnto the guard and keeping of Almighty God.

5. Then the high Bishop taking her by the hand brought her to the foot of the fiftene degrees or stepps of the Temple (with whome she went without once turning or looking backe after her parents) whereon this little childe, being but three yeares old, with incredible strength and alacrity of mind, mounted and ascended all alone, feruent loue adding force, and aduing her to accomplish that, which her tender age was not able: the father & mother wondring at such promptitude and deuotion in their daughter: Where I leaue the pious soule seriously to ponder, what passions their hartes felt, concerning their childe, and what narration

they

they made of her one to another in returning home.

6. No sooner was the B. Child ascended the 15. degrees or steppes of the Temple, but all prostrate vpon the earth, she adored the diuine Majesty, and presently purposing by his grace with seruour to ascend by the steppes of all Vertues, euen to the toppes of perfection, and to this end offered her selfe to his perpetuall seruice: for her intention was not to offer her selfe for a yeare, or for ten, as other Damselfs did vntil such time as they were fit for marriage, & then to goe forth; but for ener, and ener, with a firme resolution to serue him all her life in his holy Temple.

7. And heer pōder with thy selfe, how wonderfully Almighty God was pleased and delighted with this oblation, how graciously he beheld it, with what pleasure he accepted it, and what giiftes he gaue againe vnto her, who thus had entirely giuen, and eternally consecrated her selfe vnto him. But in particular thou

Thalt ponder, how the Sonne of God,  
hauing contemplated from his Pro-  
pitiatory and Tabernacle of Alliance  
this immaculate mayden, whome  
from all eternity he had chosen for  
his mother, with what wonderfull  
ioy he viewed & beheld this offering  
from heauen, & how sweetly at that  
very instant, as with the cordes of  
interiour charity, he drew and attra-  
cted her hart vnto him, wishing that  
euen now the houre were come that  
he might enioy his so long delayed  
desires, by descending and entering  
into her wombe: whole holy soule he  
saw to be farre more pure and more  
bright, then the beames of the sunne.

8. The holy Child being brought  
into the company of other Virgins,  
trauilled with admiratiō the eyes of  
all that did looke vpon her, and was  
beloued and welcome vnto all, neuer  
sufficiently satisfied to view and be-  
hold her, admiring to see such com-  
ly grace, modesty, and sanctity in  
such tender yeares. And Anne the  
daughter of Phanuell, who liued there



in the company of other chaste and vertuous matrons, inspired by the spirit of Prophecy, presently knew and vnderstood the secret mystery of this celestially child: wherupon more then all the rest, she cherished, respected, and honored her: and our Lady with louely meeknes thanking her, accepteth of her as her mother and her mistress, in all thinges obeyeth and followeth her counsell.

9. Ponder now, I pray you, what this our maiden doth so soone as she is entred into this colledge of virgins. How being brought into her lodging, she presently frameth to her selfe a place of prayer, is wonderfully affected towards diuine thinges, frequenting in all reuerence, the Temple and Sacrifices, for her zeale and deuotion towards God, far surmounted all her followes, yea all other persons who euer were or euer shall be in this world, where, by meanes of her continuall prayer with Almighty God, she receaued from him such sweetnes, and celestially consolation,

solation, and such extraordinary abundance of supernall gifts, that none can comprehend or know the, but he who gaue them, and she herselfe who did receaue the: all which notwithstanding, she as most truly humble, hid and concealed from the sight of others, thinking within herselfe, that which the holy Prophet saith, *Secretum meum mihi*: My secret to my selfe, And that of Salomon: *Dilectus meus mihi, & ego illi*: My beloved to me, and I to him.

## DOCUMENTS FOR VS.

1. **G**OD electing the Virgin Mary, and inspiring into her hart, her retyring of her selfe into the Temple, manifested herein his fatherly prouidence towards her, in withdrawing her from the noise and traffique of the world, to his holy seruice: the like fauour doth he to all those, whome he effectually inspirith to enter into religion, and quite to forsake and abandon the world.

2. Considering the great deuotio and sanctity which shined in our Lady in so tender yeares, as her prayer, watching, forsaking of her parents, and obedience to the Bishop and others of the Temple: be ashamed that thou art so cold, and so farre from following her example, being of so sufficient age.

3. From the heroicall example of the sacred Virgin in vowing to God perpetuall chastity, I wil conceiue a most hartty desire of this holy vertue: and in imitation of her, I will shut vp the garden of my body and soule (if God shall inspire me thereunto) vnder the locke of a religious vow, or at least, place for keepers those vertues, that especially conserue holly chastity.

4. In our Lady ascending the fifteene degrees of the Temple, feruent loue added force to help her in that, which her tender age was not able to performe. Hence thou mayst see, that it is not so much lacke of bodily force that maketh thee to flye the

paintull

painefull works of penance, but only lacke of feruent lone.

5. Some there be, who tye themselves to serue God, and exactly to practise some particular vertue, for a weeke or two, but on the morrow they doe repent them, thinking euery houre a hundred yeare, vntill the time appointed be expired: thus did not our B. Lady, after whose example, learne to be constant in thy good resolutions.

6. Our blessed Lady, being brought into the company of other virgins, raiſhed into admiration the eyes of all that did behould her. Beginne betims to make thy selfe beloued for thy vertues, as our Lady did: for vertue in yongne people doth wonderfully edify those that are old.



*Of the manner of life of our B. Lady,  
from the tyme she was presented in  
the Temple, vnto the Incarna-  
tion of our Sauour Iesus.*

## CHAP. VII.

I. **H**Auing spoken of the Cō-  
ception, Nativity & Pre-  
sentation of the glorious  
Virgin Mary, we will next  
speake of her most holy life which  
she lead in the Temple, frō the third  
yeare of her age, vntill the Incarna-  
tion of our Sauour Iesus in her Vir-  
ginall wombe. And albeit that the  
tongue neither of man or Angell, is  
able sufficiently to set forth the won-  
derfull vertues she practised in that  
place, but only God himselfe, who  
in secret saw them, yet we shall in  
part vnderstand the same by meanes  
of certaine reuelations made by her  
selfe vnto an especiall deuout and fa-  
uorite of hers, who is beliened to be

her

her cosen Elizabeth. Among which, these in particular are contained, which the B. Virgin her selfe reconnected vnto this holy woman, at her earnest request when she went to visit her, & to congratulate her, in the conception of Iohn the Baptist.

2. When my father and my mother left me in the Temple, being but three yeares old, I presently purposed in my selfe, to take Almighty God to be my Father. Whereupon, seriously and with many deep and inward sighes I bethought my selfe, what I might doe, to render my selfe acceptable in his sight, that so he might giue and imparte vnto me his holy grace. This therfore that I might the better performe, I rose vp allwayes at midnight, and went before the Altar of the Temple; where with the greatest desire, seruour, and affection that possible I could kneeling vpō my knees, I made vnto our Lord these seauen Petitions.

3. First, I asked grace of my God, wherewith I might truly fulfill the

precept of charity, which is, to loue my Lord my God, (*Deut. 6. 5.*) with my whole hart, with my whole soule, & with my whole strength. Secondly, I humbly asked his grace, that with this charity I might loue my neighbour as my selfe: louing also & liking whatsoener God loued. Thirdly, I asked grace to hate from the bottome of my hart, al whatsoener God hated, especially myne enemy and his (the diuell) the mortal enemy of mans soule. Fourthly, I asked of him the gift of certaine vertues, & namely of Humility, Patience, Benignity, Meeknes, and all other vertues, wherby I might become acceptable in his sight. Fiftly, I asked, with great instance, that he would vouchsafe to let me see the tyme, wherin that Virgin should be borne, which was to bring forth the Sonne of God. And that he would keep myne eyes, that I might see her: myne eares, that might heare her: my tongue, that I might praise her: my handes, that I might serue her: my feet,

that

that I might go on her errands : and my knees , that I might adore Gods holy Sonne, sweetly lying in her lappe. Sixtly , I asked grace , wherby I might in all thinges , shew my selfe obedient to the Bilhop of the Temple , and vnto all my superiours who had charge ouer me . Seauenthly , I besought him that he would vouchsafe to conserue the Preistes of the Temple, with all other people, in his holy seruice.

4. These were the demâdes which I dayly made vnto our Lord, alwayes houlding my selfe as most vniworthy of his grace, and therefore craued the same to be giuen vnto me : which hauing obtained , I painfully laboured to preserue , yea , I receaued no grace at all from Almighty God (except the grace of sanctification in my mothers wombe ) without great labour, continuall prayer, ardent desire, profound deuotion, many teares, and much affliction : alwayes thinking , speaking , and doing , to the vtmost I was able , all that was ag-



greable and pleasing vnto him For no grace whatso:ner doth ordinarily descend into the soule, vnles by prayer and corporall affliction. Thus much cōcerning that which her selfe reuealed to S. Elizabeth.

¶ Besides all this which our B. Lady related of her selfe to her cōsē Elizabeth, S Hierome (that great and excellent Doctor of the Church) writeth as followeth of her holy life. The B. mayden Mary appointed to her selfe this rule of liuing: From the morning vnto the third houre, she wholly gaue her selfe to prayer. From the third houre, vntil noon, she spent her time in weauing and spinning. And from noone, she rose not from prayers, vntill the Angell of our Lord appeared vnto her, at whose handes she dayly receaued the meate and food which did sustaine her. Furthermore (saith he) this B. Virgin was wholly giuen to Contemplation: she prayed without intermission: she holy Scriptures, she read & perused with great deuotion, and, whatsoeuer

she found in the concerning Christs Incarnation (sweetly kissing the peace and sentence with her lippes) she sundry times repeated. She was the first in watchfulness: in the wisdom of Gods law most expert: and in Davids psalmes most skilfull and conuersant: she was most humble in humility, most glorious in charity, most Angelicall in purity, and most perfect in all sanctity: hauing all her passions so well ordered, and she so constant and immoueable, that she was neuer heard, or perceaued so much as once to be impatient.

6. To conclude, all her speech was so full of grace, that God was knowne by her tongue. She was euer sollicitous about her fellowes, that none of them should offend either God, or one another. Without intermission she prayed God; and least by any greeting or salutation she might be hindred from the same, when anyone did greet or salute her, she alwayes answered, *Deo Gralias*, God be thanked. Wherupon it first came

that when holy men be saluted of others, they answered as she did, saying: *Deo gratias*. Of the meate which she receaved at the handes of Angell, she tooke & refreshed her selfe: and that which was sent her by the Bishop of the Temple, she charitably distributed it vnto the poore. Every day the Angell of God was seen to speake vnto her, to whome as to her mistresse or mother he humbly obeyed. Thus much writeth S. Hierome, and other holy Fathers of the most holy life which she lead in the Temple.

### DOCUMENTS FOR VS.

1. **T**O be particularly affected to those singular vertues which so eminently shined in our Blessed Lady: & to begin, now with one, then with another, vntill at last thou hast attained some of them.
2. If our B. Lady obtrayned not sundry graces, wherewith she was adorned, without labour, trauell,

many

many teares, and much affliction: how trowest thou to attayne the vertues thou wantest, by treating thy body so delicatly?

3. Our B. Lady besought of God, that he would keep her eyes, her ears, and her other senses, that she might employ them in the seruice of the Mother of his Sonne, and it fell out that she her selfe was made his mother. Be thou deuout vnto the same mother, and offer thy selfe vnto her seruice, and thou shalt not fayle to receaue some fauour from God, for thy seruice done vnto her.

4. Our B. Lady the mother of God, was scene to worke, to weaue and to spinne: thinke it no shame at all, how great a person soeuer thou be, to doe the like for the loue of God: yea it is right honourable for Ladies to do the like, and to worke with their owne handes, to adorne the Church and temple of God, as our Blessed Lady did.

5. After the example of our B. Lady to be very solicitous of such as  
conuerse



conuerse familiarly with vs, but especially of those which are vnder our owne charge, that none offended Almighty God.

*Of the affiancing or betroathing of the  
B. Virgin vnto S. Ioseph.*

### CHAP. VIII.

**T**His immaculate Virgin of our Lord (S. Mary) hauing accomplished the foureteenth yeare of her age, and being of perfect appearance of body to be ioyned in marriage, the Bishop of the Temple denouced publicly, that all such Virgins as liued in the Temple, hauing attayned this age, should retorne to their owne houses, & take to them husbantes.

To this commandement, when the other virgins obeyed willingly, only the B. Virgin Mary returned answere, that she could in no wise accept of this condition. First, because her parents had dedicated her

perpetually to the seruice of God: & next, for that she had vowed her virginity vnto our Lord: she being the very first of all women from the creation of the world (as S. Bede, Rupertus, and Abdias write) that by perpetuall vow, had consecrated her virginity to Almighty God.

3. At these words of the most chaste and prudent virgin of our Lord, the Bishop of the Temple was presently stricken in suspence; on the one side he saw that she spake nothing contrary to the Scripture and word of God, which sayth: Vow yee, & render your vowes vnto our Lord: and therefore iudged that her Vow was not rashly to be infringed: and yet on the other side, feared to introduce an vnwonted custome into the Temple. Whereupon he assembled all the Elders of the Law, asking their aduice what was best to be done in such a case; who all with one consent affirmed, that it was expedient that our Lord should be consulted with, about this businesse.

4. Whilest

4. Whilest the rest therefore gaue themselves to prayer, the high Bishop, according to the custome, went to aske counsell of our Lord. Which he had no sooner done, but presently a voice was heard from the Propitiatory, that they should haue recourse to the prophecy of Esay, to whom that virgin was to be espoused, and namely to that place of the Prophet, which sayeth: *A rodd shall come forth of the roote of Iesse, and a flower shall rise vp out of his roote, and the spirit of our Lord shall rest upon him. (Isay 11. 1.)*

5. Vpon the answer of this diuine oracle, all the house & family of Dauid which were vnmarried (& of age to be married) were forthwith commanded to bring their rodde vnto the Altar. And there was one amongst the rest whose name was Ioseph, a man though poore, yet truly descended of the royall race, and iust & holy in the sight of God, who euen vntill that present, had kept inuiolably the law of our Lord, as Saint Iohn Damascen saith (*Orat. de dor. virg.*) of

singular

singular integrity & sanctity of life, as Nicephorus saith: of whome Gerson and some others piously thinke, that he was sanctified from his mothers wombe: who presenting his rod, it blossomed forth a beautifull flower, on the top whereof, a Dove descending from heauen, alighted & reposed. Wherby it plainly appeared to all, to whom that beloued Virgin of our Lord, was to be allotted and espoused. So was Aron chose for priest, by a rod which blossomed and budded forth leaues. So Achan and King Saul in the old Testament, and Saint Matthew in the new, were likewise chosen by casting lotts.

6. This done, Ioseph (according to the custome of the Hebrewes) gaue a ringe to the blessed Virgin (to this day kept in the city of Perusia in Italy, with great respect and veneration) which she thankfully receiuing at his handes, the chaste and elected Virgin of our Lord, with certaine other of her fellow Virgins (whom she had with her to behould

the

Heigham, J.



the miracle, and as tutors of her integrity, by the Bishops appointment returned to her house in Nazareth; Ioseph likewise returned to his owne habitation, to giue order for his affaires, and to provide thinges necessary for the mariage: greatly musing in his hart, what would be the issue of so stränge an accident.

7. Shortly after, euen the next time that Ioseph came to haue some speech with his holy Spouse, she plainly imparted vnto him her purpose and vow of holy viginity, telling him that she had perpetually consecrated her selfe, both soule and body to the seruice of God; with assured confidence, that he of his mercy would so preserve her, that though she had esponsed her selfe vnto him, that so she might not disobey her superiours, yet she should not be permitted to breake her vow of holy viginity.

8. At these wordes of our Lady, Ioseph ( who was a iust man, & fearing God ) hauing seriously ponde-

red

our Ladyes speech, was so inwardly touched & so inflamed with the loue of this Angelical vertue, that through the counsell and perswasion of his spouse, he likewise vowed his virginity vnto our Lord, the which vntill that tyme he had conserued inviolable: yea, and had before, holy virginity in great desire, although he had not vowed the same as our Lady had. Wherefore exceeding glad, he a thousand times thanked Almighty God, for hauing giuen vnto him so holy a spouse, who had in such high commendation, the selfe same vertue which himselfe affected. And so he consented to take and accepte the holy virgin for his wife, according to the vse and accustome of the time, whom yet he neuer enteded to touch out to conserue entire. And she likewise, consented to take him for her husband, as so preordained by the diuine prouidence, for the preserment, (not for the detriment) of her virginity. For it is to beleeued, that the virgin (who in all thinges was

guided)

guided by the holy Ghost) was certified of the sanctity of holy Ioseph, so that she doubted not, that any carnal act should euer be required at her hands: so as they both agreed to giue their mutual consents to true & lawfull mariage, which yet should neuer haue respect to any further act.

9. Afterwardes the day & howre of this most chaste mariage being come, thinke with what Angelicall preparatiō, with what Virginall shame and singular modesty, she weddeth her selfe, and giueth her hand to her holy husband, who before had espoused her selfe to the King of heauen. The Bishop to confirme this mariage in earth which was made in heauen (according to the custome of the Hebrew weddinges) taketh our Blessed Lady by the right hand & gaue it into the right hand of holy Ioseph, sayinge, *The God of Abraham, the God of Isaac, and the God of Iacob be with you, and he ioyne you together, and fulfill his blessing in you, Amen.*

10. This mariage being now ce-

celebra-

celebrated, this bride and bridegrome  
retire theſelues vnto Nazareth, where  
behold how this holy couple, and  
moſt ſingular elected veſſels of our  
Lord, begin to keep houſe. And  
firſt behold the deuout virgin, who  
wholy giuen to diuine contempla-  
tion, retireth her ſelfe a part, and  
ſpendeth her tyme, in watching, fa-  
ſting, prayer, and other corporall  
afflictions, omitting none of her de-  
uotions which ſhe formely vſed in  
the Temple, but rather more & mo-  
re augmenting them.

11. Ioseph alſo who was a iuſt  
man, ſimple, ſincere, and well adui-  
ſed, admiring the ſanctity of his  
ſpouſe, was wholy rauished with ad-  
miracion of her holy vertues, and ha-  
uing her in great reuerence and eſti-  
mation, by her holy example, he li-  
kewiſe deuoted himſelfe to the ſer-  
uice of God and to holy prayer: both  
of them reſcruing in this their poore  
( yet contented ) eſtate incredible  
comfor one of another, Surely neuer  
was there before, ſo godly and ag-

greable



greable a family as this in the whole world : for this house of the holy Vigin ( who was to be the mother of Almighty God ) was so beset and environed with Angells , deputed by especial priuiledge for the virgins saueguard, that no acceffe was open to the enemy of mākind to come to trouble them. Neuer was there heard any māner of noise, no alienation or estrangement of wills , no tentations of the diuell were there found , but Charity , ioy, and peace in the holy Ghost, as the Apostle saith ( Rom. 6. ) For if Angells without number environed the Prophet Eliseus ( 4. Reg. 6. ) and contergarded the man of God frō the assaults of his enemyes : how many Angells thinkest thou were deputed and designed by the Sonne of God for the safety , and defence of his holy Mother , who serued her and attended vpon her as their Lady & mistris whithersoener she went /

old bible ( 1. Cor. 13. )  
 12. of another, such a one  
 as there before to God and so

DOCV-

## DOCUMENTS FOR VS.

1. **T**He Bishop was afraid to introduce an vnwonted custome into the Temple, although most holy. Be thou afraid to introduce any vnwonted custome into the Church of God; and highly esteeme her holy vnity of faith and manners.

2. Our Lady assented to espouse Ioseph, although she had vowed perpetuall virginity. To teach vs to believe, that if we resigne our selues to the will of God, vndertaking any thing by obedience against our wills & proper iudgements, he hath both knowledge and power so to dispose thereof, that it shall neuer turne vnto our detriment.

3. Christ would be borne of a mother, espoused to a man, who by his trade was a Carpenter of wood. To coole in vs (as S. Aug. saith) the pride we may conceaue of our carnall nobility.

4. Our

4. Our Lady being espoused to Ioseph, neuer stid her foot, nor went any where without her witnessess. Whence let all persons, as well married as virgins, learne, how to carry themselves, to auoid suspicion of their integrity,

5. Ioseph was not sorry, but greatly reioyced, when he vnderstood the chaste and holy purpose of his Spouse. Chast-married-couples, should not for their owne pleasure hinder, but further one another in thinges appertaining to the service of God.

*Of the Incarnation of our Lord Iesus Christ, and of the greeting of the Angell Gabriell.*

## CHAP. IX.

**A**fter that the plenitude of the tyme of grace was come, in which the most high and b. Trinity had ordained ffr all eternity to redeeme man, by the

Incar-

Incarnation & birth of his B. Sonne,  
moued thereunto by the bottome-  
les mercy, & especiall charity which  
he bore vnto him, togeather by  
prayers and instances of the supernal  
Spirits ( as hath beene said : ) the B.  
mayden Mary being espoused to Io-  
seph, & returned againe to her house  
in Nazareth, God the Father called  
vnto him the Angell Gabriel ( one of  
the chiefe and eminent princes of his  
kingdome ) and sayd vnto him after  
this manner: Goe vnto our deare  
daughter Mary ( aboue all creatures  
either in heauen or earth most deare  
vnto vs ) and say vnto her, that my  
B. Sonne hath coueted her beauty  
before all other women in the world,  
and chosen her to be his Mother:  
therefore beseech her gladly to re-  
ceauc him, because by her we haue  
decreed to worke the saluation of all  
mankind, & from hence-forth to for-  
get all former offences, which haue  
been done & committed against vs.

2. Take now good heed, & ima-  
gin in thine hart, as if thou wert pre-

D

sent

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sent in the sight of this B. Lord, seated on a high & Maiesticall throne, with a benigne, gracious, and amiable countenance pronouncing these wordes, as if with them he would sweetly reconcile, or were already reconciled: and the Angell Gabriell with a surpassing ioyfull and smiling cheere (kneeling on his knees, with a truely feareful and reuerent aspect) attentiuely receauing his Lordes embassage.

3 Now Gabriell had no sooner receaued this message, but forthwith rising vp ioyfull and iocond, he tooke his flight from on high, and in a moment was in the likenes of a man before the Virgin Mary, at that tyme retyred priuately (peraduenture meditating the mystery of our Lordes Incarnation) & breathing forth the most feruent prayer, that euer had beene made by any pure creature vntil that present. But yet as swift as the Angel flew, his Lord & Maister was there before him, so that he found all the most B. Trinity, al-

ready

ready arrived before their messenger  
Good Lord, what an one was, and  
now is in my meditation, that little  
lodging, wherein such persons are, &  
such & so worthy affaires be treated  
and handled?

4. Gabriell therefore, that faithfull  
Paranymphe, entring into Maries  
chamber (locked from men, but not  
from Angells, as S. Bernard saith)  
in the forme of a beautifull young  
man, compassed about with a resplé-  
dant light, kneeling on his knees, with  
great reuerence and submission, be-  
gan his message in māner following,  
saying: *Haile full of grace, our Lord is  
with thee, blessed art thou amongst womē.*

5. Mary therefore hearing this mes-  
sage, was abashed and troubled at  
the wordes of the Angell, musing  
what new manner of saluation this  
should be. She was not troubled at  
the sight of the Angell (for she was  
vsually accustomed to conuerse with  
Angells) but at this his strange and  
vnwonted manner of salutation, not  
accustomed at other tymes to salute

her so ; Wherin seeing her selfe to be  
prayed in three such excellēt degrees  
and titles of honor, that right hum-  
ble Lady, could not choose but be  
somewhat troubled, and chiefly for  
that ( as she of her humility iudged )  
she found not in her selfe any foun-  
dation of such titles and greatnesse,  
as he gaue vnto her. For first she  
was there commended to be full of  
grace. Secondly, that our Lord was  
with her. Thirdly, that she was most  
B. aboue all other women. And Be-  
cause the perfect hūble, neuer heare  
their owne prayses without some  
trouble and apalement, therefore was  
she abashed with a modest shame-  
fastnes & vertuous bathfullnes: those  
that are perfectly meeke hauing al-  
wayes this property, neuer to reward  
their own vertues, but wholly to fixe  
their eyes vpon their imperfections  
and their vices.

6. Now according to the ghospell,  
the Angell of God behoulding her  
countenance, & perceuing the cause  
of her holy abathement, spake vnto

her

her very thoughtes, and (calling her by her Name familiarly) sayd vnto her. *Feare not Mary, for thou hast found grace with God*, not only for thy selfe, but morcouer thou alone hast found & recouered that grace, which being lost by the sinne of mans first paréts, hitherto no Creature but thy selfe could euer find, for bebold thou shalt *conceau* in thy wombe, and shalt beare a Sonne, and thou shalt call his name *Iesus*, for he shall saue his people from their sinnes.

7. The Angell hauing quieted her holy amazement, and set forth vnto her the conditions and worthines of this noble child, then made the answer, nether confessing nor denying his former prayses; but willing to be further certified of that which she feared most (which was the touch and staine of her vnspotted chastity) she demaunded of him the manner of her conceauing, saying: *How shall this be done, because I know not man?* By which wordes she gaue manifestly to vnderstand, her determination and



vow , to keep for euer her virginall purity, wherto she was so entirely affected, that she made a doubt , with the losse thereof, to consent to be the Mother of the Sonne of God.

8. To this chaste demaund of the immaculate Virgin, the Angell made answer saying: The holy Ghost shall come vpon thee , who after a most ineffable manner shall ouershadow thee , through whose most excellent vertue thou shalt conceane, sauing the treasure of thy virginity: *and therefore also, that which of thee shall be borne holy, shall be called the Son of God . And behould Elizabeth thy cosen, she also hath conceived a sonne in her old age , because there shall not be impossible with God any word .*

9. Now behould how all the holy and most B. Trinity is there , expecting the answer and consent of this their beloued Daughter, delectably behoulding the comely grace of her maydenly countenance, her modesty , grauity , and prudent answeres. Weigh also with what reuerence and submission the Angell Gabriell stan-

deth

deth enclined before her, expecting that desired answer, wheron depended so great glory vnto Almighty God, and so great health vnto the whole world.

10. The B. Virgin (betwixt ioy and feare) paused a while sadly with great humility, deliberating on the matter, void of all vaine glory, notwithstanding the excellent prayſes which before he had giuen vnto her, the like whereof was neuer giuen to any before, for she wholly ascribed it to the grace of God. At the last, hauing maturely considered the words of the Angell, she humbly resigned her selfe into the hands of God, giuing her consent in manner following. She set her downe vpon her knees, with great humility and deuotion (Gabriell likewise kneeling by her) lifting vp her eyes and hands to heauen, and (full of faith, and of a high conceit of the omnipotency of God who had power to make her a Mother, and to keep her a mayde) thus sayd in this manner: *Behold the hand*

*maid of our Lord, be it done to me according to thy word.*

11. Presently therefore, as soone as she had yielded her consent, the Sonne of the eternall Father, without delay, entred into her chaste and immaculate wombe, where by the Almighty power and operation of the holy Ghost, of true flesh and bloud taken of her vnspotted body, he became a perfect man; & so was both perfect God, and perfect man in the same person, as perfect in knowledge, wisdom, grace and sanctity, as he euer was, or is at this present.

12. The mystery of the Incarnation being accomplished, the Angell Gabriell kneeling downe before our Lady, & dutifully adoring her, humbly tooke his leaue; and so disappearing, most speedily returned vp to heauen againe, relating to the whole celestial Court, the happy accomplishment of his message, and of all that which had passed heere on earth. And then was there made a new & ioyfull feast, full of vnspeakeable

mirth

mirth and iubilation, and such as neuer was heard of in heauen before.

13. Here now is the deuout soule to consider, the vnspeakeable dignity and solemnity of this day, the like whereof was neuer heard of before. For this day, God the Father celebrated and solemnized a nuptiall feast, espousing vnto him the nature of man, which he vnseparably vnited vnto his diuinity. This day is a great solemnity of God the Sonne, and his birth day in his Mothers wombe, wherein he was made our naturall brother, with desire to take into his bowells all mankind as his beloued kinsmen. This day is also a great solemnity of the holy Ghost, to whom this wonderfull worke (so full of bounty and loue) is ascribed: wherein he fully satisfied his owne desire, hauing effectuated, as it seemed, the supremest worke of loue that possibly he could.

14. This day was likewise a great feast of iubilation to all the B. Angels, for this day was begun the re-



ration of the ruines made by those of their company which had reuolted and fallen from them by the sinne of Lucifer. This day is a principall feast and solemnity to all mankind, who on this day was so greatly honoured, so highly exalted, as to haue his nature inseparably vnited to the person of God: and therefore this day ought euer to be had in minde, and to be most solemnly celebrated both of man and woman, who as S. Leo saith, being now made consorts of the diuine nature and kinsfolks of so great a king, ought so to liue as becometh that dignity, not cōmitting any thing that might be contrary to this nobility. This day was likewise a day of iubilation to the Fathers in Limbo, whose cries and clamours of so long continuance (*Send forth thy Limbe &c. Desse downe yee heauens &c. O that thou wouldest burst a sunder the heauens and descenda &c. Lord bow downe the heauens and descend &c. Lord shew vnto vs thy countenance and we shall be safe,* with infinit others of like sort)

were

were this day heard, and accomplished to their vnspokeable comforte.

DOCUMENTS FOR VS.

1. **T**He Angell Gabriell, albeit he knew, that as touching his nature, he was much more noble then man, and that by this embassage he should become inferior vnto him, and adore him, yet seeing this to be the will of God he promptly and cheerfully performed his function: so we in thinges appertayning to the seruice of God, ought not to seeke our owne honor or commodity, but only that which maketh most for the glory of God, and good of soules.

2. The Angell found not the B. Virgin in any open or publique place, but at home shut vp in her chamber: even so if we will make our selues worthy of diuine visitations, and desire to be made partakers of celestiall secrets, let vs be recollected within our selues, and withdraw our

selues from ouermuch conuerſation of the world.

3. From the collectednes & ſilēce of the B. Virgin, let women learne to containe themſelues at home, and to incloſe themſelues in ſuch places, where they may be found of Angells alone. Let them learne to feare conference with men, and to be troubled at their praifes. Let them learne firſt to weigh and examen ſuch thinges as are propoſed vnto them, before they anſwer. Laſtly, let the learne to heare much, and to anſwere little.

4. Our bleſſed Lady ſo highly pryſed her virginity, that ſhe made a doubt, with the loſſe thereof, to conſent to be the Mother of the Sonne of God, to teach all perſons, (eſpecially religious) how highly they ought to pryſe ſo pretious a treaſure.

5. The wordes which the B. Virgin ſpake when ſhe gaue her conſent, to be the Mother of Almighty God were, *Behould &c.* The word *Behould*, declared the ardent deſire ſhe had, of the happy performance of this holy  
mystery

mystery.

6. *The handmayd of our Lord.* Her wōderfull humility, who being made the Mother of God, calleth her selfe, his humble handmaid.

7. *Be it vnto me according to thy word* Her promptitude and entire resignation of her selfe into the handes of God, to dispose of her soule & body as it pleased him. Endeavor to acquire these holy vertues, if thou desire to be his sonne.

*Other more profound Considerations,  
concerning the parts, and acts  
of this holy mystery,*

CHAP. X.

1. **F**OR the better vnderstanding of this holy mystery, the first consideration in the act of the Incarnation shall be, that God the holy Ghost excited the naturall vertue of the Virgin Mary to conceaue; to the end that Iesus Christ might be borne: who (as touching his humanity) hauing no other  
father



father but God, the gaue, and administered the holy & immaculate matter whereof to forme a body, operating actually in that which is the office of a mother in the immediat conception of her Sonne, that so he might truly be the Mother of God.

2. The second, that the formation of this body was made in an instant, without any interposition, or space of tyme, and had all the corporall organs, most perfectly and entirely, although it were then in quantity exceeding little. Which ought to make vs to admire so much the more, the wonderfull humility of the diuine word, reducing it selfe to such a littlenes; being of it selfe more immense, then all immensity.

3. The third, that it had all the naturall perfectiōs that possibly a body could haue, in cōplexion, temperatur of humours, & perfect proportiō of all the members: so that there being no defect in the matter, nor in the agent causes, the whole perfection of a humane body was to be in him.

4. The

4. The fourth, that in this body was created and infused a soule, having all the naturall excellencies of a reasonable soule, and in the same instant was made a perfect man. Where ponder a little the new thoughts and experiences, which Iesus Christ now had, as he was true God and true man, and those of his Mother, seeing her selfe to be made true Mother of Almighty God.

5. The fifth, the coniunction being thus made, of the soule with the body, at the same instant, God receaved all this humanity into himselfe, and that by such an ineffable manner, as no tongue of man or Angell is able to explicate, making God man, and man God: not by a figure, similitude, or manner of speech, but simply, truly, and ready.

6. The sixth, that presently the perfection of reason was imparted vnto this soule, and it endued with grace and all supernaturall gifts, even beatitude it selfe, presently seeing Almighty God face to face, chioying

him

him with a most extreme, and most happy loue. Yea, from that very instant, he beheld in God, all things past, present and to come. From that very instant he saw and beheld, all the miseries of mankind. Knew and for-saw, all that which he was to doe, and all the paines & torments which he was to suffer for vs in his bitter passion. Finally from that very instant, with great desire and affection he perfectly complied, and fully consented to all that which he contemplated.

7. But because no man is able to declare all the innumerable maruells, which were wrought in the wombe of the glorious Virgin, by this ineffable mystery, of the Incarnation of the Sonne of God, let the soule make enquiry thereof by deuout meditation, and my pen shall so cease and passe ouer what cannot be vttered, vnder silence, and begin to speake of the effects which followed in the worthy Mother.

8. First, the hart of this B. Lady,  
being

being wholly enflamed with the fire of the holy Ghost, and more wonderfully burning in the loue of God then euer before, perceauing sensibly that she had conceaued, and that the only Sonne of the highest, had humanized himselfe within her wombe, she kneeled heere downe, giuing most hearty thākes vnto God for that most singular giift, inuiting the Angells, heauen, earth, and all creatures, to render thanks togeather with her: humbly beseeching him, that he would gine her his holy grace, and so direct and teach her, that she might exactly performe all that which was to be accōplished about his Sonne.

9. The second, an exceeding great and vnspeakable ioy, as well in body, as in soule, to see that her prayer was so happily heard, and that our Lord had so gratiouly accomplished her desire: which was, that the world might be saued, by the Incarnation of Iesus Christ. With all feeling the presence, and vnder-

standing



standing the longe of iubilation, and adoration of the Angelicall spirits, who made that little chamber a heauen, by meanes of their sweet and celestiall harmony.

10. The third, that in the very instant of the Incarnation, she had powred into her by the holy Ghost, the infusion and indowment of many most singular and diuine graces, and those such, as she had neuer receaued before, yea the very complement and perfection of all graces, the which were such, as did vitterly extinguish in her, all occasion to inflame or nourish sinne.

11. The fourth, that she profoundly adored Iesus Christ, being in her sacred wombe, praying, and thanking him for his grace: from thence forth neuer remayning in any place, nor changing from one vnto another, but with singular reuerence & respect, no otherwise, then doth the deuout Priest, remouing or bearing the B. Sacrament, neuer withdrawing the eyes of her vnderstanding frō

her

her holy Sonne, whom with a humility she bore in her holy wombe. She often spake vnto him, adressed her prayers vnto him, blessed him in all occasions, & carefully kept her selfe from committing ought which might offend him.

12. The fifth effect was, an extreme desire to see him borne into the world, for which she often sighed saying, Ah whē thal I see thee borne, my God, my Lord, and my blessed babe! Doubtles these nine monthes seemed vnto her, much longer then nine thousand yeares, by reason of the feruent desire which she had, to touch, behould, and embrace her celestiall babe.

13. The sixth, and last effect was, that which we reade of some other Saints. For if Saul, by the vntion of Samuel, was altered and changed into another man: if Moyse, by the conference and speach which he had with God, became all glistering in face, no doubt but in like manner the Mother Virgin now replenished with

Almighty God, breathed nothing forth of her visage, her eyes, and mouth, saue only Sanctity.

14. O happy Mary, with what inexplicable sweetnes was thy soule then made drunke ! How great a fire and flames of loue, were the enkindled in thy hart, when into thy soule and body, a Lord of such maiefty was descended ! When he assumed flesh of thy flesh : When his holy members ( wherein the plenitude of the Diuinity did inhabit corporally ) were formed and made of thy sacred members : If the soule of the spouse, hearing only her Spouses voice, was wholly melted, how wast not thou wholly consumed in such flames of charity, feeling the being of thy spouse in thy virginall wombe ? but the power of the highest ouer-shadowed thee, least thou shouldest haue been hurt, or quite absorpte in so great in ardour.

DOCV.

DOCUMENTS FOR VS.

1. **O** Vr Lady administred the holy and immaculate matter whereof was formed the body of Christ, in the mystery of the Incarnation: Keep thy body and soule cleane from sinne, and as oft as thou receauest, Christ will serue himselfe of thee as of an immaculate matter, whereof to concorporate himselfe with thee.

2. Almighty God, taking in hand that great worke of mans redemption, made himselfe as little as might be in his Incarnation. Thou, if thou wilt vndertake any great work in the seruice of God, first make thy selfe as little as possibly thou mayst by true humility.

3. Christ from the very instant of his Incarnation, foresaw all that which he was to suffer for our redemption. If thou wilt suffer troubles cheerfully for the loue of God, learne to foresee them longe before.

4. That



4. That which our B. Lady did when as she felt she had conceaued that doe thou at such tyme as thou hast receaued.

5. In the Incarnation, many most singular graces were infused into the soule of our B. Lady, which she had not before. In the Communion some particuler grace is infused into thee, which thou hadst not before.

6. Our Lady hauing conceiued, neuer remoued her selfe from one place to another without singular reuerence. Doe thou the like hauing receaued.

*How our B. Lady went to visit, and salute her cosen Elizabeth.*

## CHAP. XI.

I. **T**HE proceffe of the Incarnation of our Lord Iesus Christ being fully accomplished; the B. Mayden Mary had still in mind the wordes of the Angell concerning her cosen

S. Elizabeth, purposing with her selfe to go to visit her, and together with her to thanke Almighty God for the singular benefit they had both receaved, as also to present her service to her beloued Cosen so bigge with child : knowing full well, that by her presenee she might be greatly comforted and assisted. O wonderful example of profound humility ! Mary goeth to Elizabeth, Iesus to Iohn, the Lord to his seruant, and the Lady to hers ! she I say, who for her excellent dignity, deserued to be visited, yea serued and honoured of the world.

2. Therefore accompanied with her holy Spouse, she taketh her way from Nazareth, ascending the hilly country of Iudea, contayning about some two dayes iorney. And albeit the way was long, and her selfe tender & vnaccustomed to trauell, tarried she not in respect thereof, but went ( as the Ghospell saith ) with speed, for she desired not to be seen abroad ; nor was she burthened by

the

the bearing of her B. Sonne, as commonly other women be, for Iesus was not burthensome to his B. Mother.

3. Behould therefore how that worthy **Queene** both of heauen and earth, walketh all alone with her holy husband, not on horsbacke, nor sitting warme couered in her coach, but on foot: nor leadeth with her many **Knights** and **Barons**, nor an honorable traine of waiting maydes and damselles, but instead of these the whole Court of celestiall Spirits, yea our Lord himselfe walketh with her, with whome most amourosly all alonge that way she framed many most sweet colloquies, hauing her hart, firmly fixed and nailed to him whome she bare so, charily in her most chaste wombe.

4. O my soule, if thou hadst liued at that tyme, and hadst beene so fortunate as to meete, the B. Virgin in her way, & that it should haue beene vnto thee, the same to be the Mother of Almighty God, Lady of

Angells,

Angells, and Empresse and Queene both of heauen and earth, and God himselfe, the maker and gouernour of the whole world, in the forme of a litle infant, to be inclosed within her wombe, with what astonishment and amazement of mind, with what exultation and high exclamation of voice, wouldst thou with S. Elizabeth haue pronounced her Blessed, and prostrat on the earth, with incredible sweetnes of soule, and with abundance of teares, wouldst thou haue followed and gone after her, kissing with thy lippes the very ground wher-on she walked.

5. Now as soone as our Lady entered into Zacharies house, she saluted her cosin S. Elizabeth, saying: *All haile to you my deare Cofin Elizabeth*: which wordes were no sooner gratically breathed forth of our Ladies lippes, but they presently pierced euen to the bowells of her Cofin Elizabeth. Whereupon she exulting aboue measure, and enlightned by the light of the Holy Ghost, suddainly arose, and

E

runing



running vnto her, tenderly imbracing her, and theding forth teares for very ioy, she cried out with a loud voice saying. *Blessed art thou among women, and blessed is the fruit of thy wombe; and whence is this to me, that the Mother of my Lord doth come to me? For behold, as the voice of thy salutation sounded in mine eares, the infant in my wombe did leape for ioy.* Where we plainly see, the wonderfull vertue, that was in the wordes of our B. Lady, in that at once pronouncing them, the Holy Ghost was giuen vnto S. Elizabeth: for so abundantly was she replenished therewith, that through the meanes of her most singular merits, the same Holy Ghost flowed from her and replenished others.

6. Now imagine heere, how the sacred soule of this worthy Lady stood affected, hearing those excellēt praises which Elizabeth gaue her? O with what vnspeakable ioy and consolation was she replenished? How lowly, and how profoundly did she humble her selfe? And with how inflamed af-

fection

fection did she thanke her good God for so singular a benefit? Not able therefore any longer to repress her inward exultations, at the last she gaue the feruent flames of fire, which burned in her sacred breast, leaue to burst forth, with most singular submission pronouncing that most heauenly hymne, and saying: *My soule doth magnify our Lord, and my spirit hath reioyced in God my Sauiour.* And so magnifying that Lord, which had so highly magnified her, she ceased not, till she had wholly ended that canticle of praise and iubilation, in gratitude to him.

7. The Cāticle of Magnificat being now ended, this humble Lady sate her downe at S. Elizabeths feet, but she forthwith arising, and not suffering the same, tooke her courteously vp, and after they sate them downe togeather. Then our Lady asked of *Elizabeth*, the order & manner of her conceauing; and she likewise of our Lady the manner of hers. And thus they ioyfully, and gladly related one

to another, the wonderfull goodnes of Almighty God, praying and blessing our Lord, of each others Conception.

8. This done, S. Elizabeth besought our Lady laying: My Lady, I humbly beseech you, to be pleased to take in good part such entertainment as there is in my house and to vouchsafe me so much fauour, as to tarry and dwell with me vntill my deliury. Wherto the B. and humble Virgin of her curtesy accorded, and abode and remained with her, the space of three monthes, vntill the birth of the Baptist Where doubtles she did not cate her bread in idlenes but diligently seruing, and assisting Elizabeth in all that she might, & that humbly, reuerently, and most deuoutly as Elizabeths seruant, and as forgetting that she was the elected Mother of Almighty God, and Queene & Lady of all the world. Good Lord, what a most happy house and habitation was that, what chambers, & what beds, in which dwelled, and

con.

conuersed tegeather so worthy mothers, with so noble sonnes, *Mary & Elizabeth*, *Iesus* and *Iohn*, with those two venerable ould men, *Ioseph*, and *Zachary* ! This surely was the most blessedest family of men, women, & children, that euer was in the whole world.

9. Now when *Elizabeths* tyme of liying downe was come, she was deliuered of a sonne, which in signe of his singular holines, our Lady receaued into her handes, and afterwards dight and dressed him, as was fit & belonging to a little child. And the infant *Iohn*, as if he had vnderstood who our Lady was, set his eye firmly vpon her; and when she brought him and presented him vnto his mother, the little child still turned againe his head & his face towards her, as hauing in her his whole contentment. And she therupon smiling vpo him, tenderly imbraced him, and louingly kissed him, O how blessed, and how worthy was this little babe! neuer was there any child before him,



that had so worthy a bearer & nurse as he.

10. Afterwardes, vpon the eight day, according as the law of God commanded, the child was Circumcised and was called *Iohn*, wherupon presently, the mouth of *Zachary* (closed before for his incredulity) was opened, and he praising God prophesied, saying: *Blessed be our Lord God of Israhell, because he hath visited, and wrought the redemption of his people: And so in Zacharies house two noble Canticles, Magnificat, and Benedictus, were first composed. And our Lady standing at that time behind some curtaine (that she might not be seene of the men that came to Circumcision) listned attentiuely to the Canticle Benedictus, wherein mention was made of her B. Sonne, all which (as one that was most wise she secretly conferred in her hart.*

11. Our B. Lady hauing now remained with her cosin Elizabeth about the space of three monthes, & hauing done such and so maruelous things

things to her cosen at her first entrance, what abundance of grace shall we thinke the afterwards diffused to the whole family? For first the childe *Iohn* was cleansed from originall sinne, & moreouer filled and replenished with the Holy Ghost. *Elizabeth* his mother presently receaved the giest of prophecy. And *Zachary* his Father his speach wherewith to prayse Almighty God, yea the whole houshold was heaped with blessings by meanes of her residence, whom shee effectually exhorted to holy prayer, conuersation with God, and to the practise and exercise of sundry vertues by her owne example.

12. At the last when all these solemnities aforesaid were performed, our Lady tooke her leaue of *Elizabeth* and *Zachary*, and blessing and kissing the infant *Iohn*, returned home with her holy husband to her house in Nazareth. Where we are to ponder their great pouerty in this their returning, for they goe backe to a house where they shall find neither bread, nor

wine, nor other necessaries, nor money, nor landes, nor other moueables: and hauing all these three monthes, dwelt with them that were rich and plentifull, now, they returne againe to their owne poore house, where they are to earne their living with their hands and labour. Haue therefore compassion on them, and stirre vp thy selfe to the loue of holy Poverty, by their so rare and singular example.

### DOCUMENTS FOR VS.

I. **O** Vr Lady composed a Canticle of prayse in gratitude to God, & not to Elizabeth, although she had praysed her: Teaching vs by her example the manner how we are to conuerse with worldly men, when as they prayse vs: which is, to alter the discourse, & to speake vnto God, from whome proceed those gifts of grace for which we are praysed.

2. The B. Virgin, although she

were

were exalted to the top of all dignity, as to be made the Mother of God, yet did she humble her selfe, and serued her cosen Elizabeth, ( though much inferiour to her ) as she had been her mayd and seruant, that all may learne by her example, who are placed in any high degree, that in this they do a thing most worthy of honour, both before God and men, when they debase themselues to doe the workes of humility, which in the eyes of others doe not beseeme them.

3. The B Virgin when she went to visit S. Elizabeth, made her iorney with great hast, but being there, remained in the house of her cosin three whole mōths : to giue example to all women, to be much at home, and little abroad, in the sight of men and open streetes.

4. In this visitation we haue example by our B. Lady, that it is both lawfull, and sometimes expedient for deuout persons, as well men as women, to visit one another for edi-



tification and spirituall recreation, so that it be vpon necessary occasion, & other good and conuenient endes: Likewise that the giiftes of grace, may be reuealed to others, so that it be not done for our owne vaine glory, but for the greater glory of Almighty God.

5. The most holy Virgin, as often as we read that she spake vnto men, did alwaies very briefly finish her speech, but speaking to God, she prolonged and dilated her discourse, as is manifest in this Canticle of her Magnificat: which giueth vs sufficiently to vnderstand, with what zeale, seruour, and continuation she comported her selfe in holy prayer. Doe thou learne by her example, to shūne superfluity of wordes with men, but with God, to dilate and greatly extend thy hart at large.

*How*

How Ioseph thought, to put away  
our B. Lady. And of the reuelation  
made vnto him of her  
immaculate Chastity.

Matb. 1. 19.

## CHAP. XII.

1. **A**fter that the glorious  
Virgin Mary was retur-  
ned home from Zacha-  
ries house, & her B. Babe  
Iesus, dayly growing greater and  
greater in his Mothers wombe, at  
the last her sponse perceauing the sa-  
me, and casting his eye vpon her, not  
once but often, was greatly sorry &  
troubled in mind, and as in a deep  
perplexity, knew not in the world  
what he were best to do. For on the  
one side, he saw her life so pefectly  
holy, without all token or signe of  
sinne, either in word or deed, that he  
durst not accuse her: & on the other  
side, he knew not how she could pos-

sibly cōceale without the knowledge of a man : wherefore he thought it best priuily to forsake and leaue her.

2. Verily it may be rightly sayd of him, that which in the gospell, to his perpetuall prayse is spokē of him, to wit, that he was a iust man: which is most apparant in this deed of piety ; For wheras we see that the adultery of the wife, is a iust occasion, both of reproach and impatience vnto the husband, notwithstanding vertuously he tempered himselfe, and meerey overcome with pittie & mercy, gaue her not so much as one opprobrious word, nor made his complaint to any of his frindes, neither openly accusing her, nor yet presently seeking to be reuenged of her, but patiently suffering that seeming wronge, chose rather to impose all the penalty vpon himselfe, yea, to exile himselfe out of his natie country, and to wander all alone vp and downe the world, then to procure the Virgin any disgrace.

3. O good Ioseph, what feare is

this ?

this? What the cause of thy suspicion? O if thou knewest what she is, of whose vndestained chastity thou art in doubt, she being the Queene of Angells, yea farre more purer then the Starres of heauen, and the Angells themselves: as also who he is who is conceaued in her wombe, to wit, the Sauour promised from the begining of the world, and of all nations, so greatly expected and desired: if ( I say ) thou knewest this, how farre wouldest thou be from euer thinking or resolving to dismisse her? Yea thou wouldest repute thy selfe altogether vnworthy, to take her to wife, and wouldest suppose thy selfe a thousand tymes blessed, if it might be lawfull for thee but to serue her, to speake to her, or to enter before her presence.

4. Consider heere in what a pittifull trace the hart of our B. Lady was, & what a heauy grieve & sorrow it was vnto her, to see her selfe at the point of being abandoned, & to behold her spouse so sad and pensiue, walking.



walking vp and downe, and euery where casting forth sighes and heauy sobbes; doubtles we may well suppose, that our Lady was not in this case, without intollerable grieve and tribulation, to see her holy husband so much disquieted, who neuertheles patiently & humbly held her peace, choosing rather to be reputed as vicious, then to reueale, or make knowne that great Sacrament of our Lord, or to discouer ought of her selfe, which might redound, in the least degree to her owne commendation. In this case therefore, (wholy resigning & puting her honour into the handes of God) according to her custome, she had recourse vnto holy prayer, and flying vnto the father of mercy, besought him that he would send remedy in this case, and (if it were his holy pleasure) to take from her spouse this grieve and vexation, for whome she was a thousand tymes more sorry, then carefull or sollicitous for her selfe.

5. Hereupon our mercifull Lord,

who

who permitteth all thinges to fall out  
for the best to such as vnfeignedly  
loue him , only pretending by this  
tribulation the more to perfect the  
two so noble Saintes , presently sent  
his holy Angell ( peradventure Ga-  
briell ) who appeared to Ioseph in  
his sleep, willing him, that he should  
not feare to take vnto him Mary his  
wife , for that which was conceaued  
in her , was of the Holy Ghost ; all  
which , with much more , was reuea-  
led vnto him with so great illumi-  
nation , that forthwith he yeilded  
humble beleeve vnto the same. Whe-  
refore after this diuine reuelation ,  
Ioseph no sooner arose from sleep,  
but he presently ranne to our B. La-  
dy , whome he found deuoutly knee-  
ling at her prayers ; declaring vnto  
her the apparition of Gods holy An-  
gell made vnto him , togeather with  
the charge & commandemēt which  
he had giuen him of her ; ; meekely  
beseeching her , that she would no  
longer conceale from him, that great  
Sacrament of her Conception.

6. Then our B. Lady iudging it meet to acquaint him therewith, perceiving it to be the pleasure of Almighty God, & the tyme to be now come wherein she might speake, revealed vnto him all the proceſſe and order thereof, and what had paſſed betwixt the Angell Gabriell and her in the Annunciation; as alſo the ſalutation and wordes which S. Elizabeth vſed vnto her, when ſhe went to viſite he. Whereat S. Ioseph amazed, and admiring the wonderfull workes of Almighty God (wholly aſhamed and confounded for the ſiniſter conceit which ſhe had admitted) fell on his knees before her, and with teares trickling from his cheekes, asked a thouſand tymes forgiveness of her, ſaying vnto her with the like ſpirit of humility, as S. Peter did vnto our Lord, *Go forth from me (O Lady) becauſe I am a ſinfull man.* And with the B. Baptiſt, confeſſing that he was not worthy to looſe the latchet of her ſhoes: and with S. Elizabeth ſaying, whence is this that the

Mother

Mother of my Lord should be recommended vnto me?

7. To all this, our B Lady of her humility & mildnes made no manner of answere, but replenished with much internall ioy, she rendred thanks vnto Almighty God, who had so speedily heard her prayes, and giue vnto her spoule such perfect appeasement: whose griefe and sorrow she lamented so much the more, by how much she loued him the more entirely. For albeit ( as touching the vse and act of matrimony ) she neuer knew him, yet as touching the loue, and reuerence betweene man and wife, there was neuer wife in the whole world, that bare such a louing hart vnto her husband, as she bare vnto him.

8. From this time forward, Ioseph continued euer afterwarde with our Lady, and that in such chaste and holy loue, and with such diligence and reuerence seruing and attending her, as cannot be expressed. Where is offered vnto vs to consider, the great sanctity



sanctity of this glorious Patriarch, the which we ought to measure according to the office for the which Almighty God had chosen him, to wit, to be the husband of the Virgin, and the Foster-father of his eternall Sonne, which are two most great & excellēt dignities. In respect whereof it is to be belieued, that Almighty God gaue vnto this our new earthly Angell, a purity and most Angelicall chastity, to the end, that he should treat the Virgin according to her purity and most singular merit (in comparison of whome, the Starres of heauen are but darknes and obscurity.) And thus dwell and liue together in mutuall loue, those two Seraphins of the earth, surpassing in purity those of heauen, employing the greatest parte of their tyme in great deuotion, and in the recitall & meditation of this holy Mystery, with infinite benedictions, prayses, and thanksgiuing, worshiping and adoring the diuine Maiesty.

9. Now ought the deuout soule  
seriously

seriously to ponder in this place, how  
our Lord and Saviour Iesus, abideth  
fast that vp, and inclosed in his mo-  
thers wombe, the space and terme  
of nine whole monthes, according  
to the order of other infants, patient-  
ly attending the tyme of his natiui-  
ty, without omitting so much as a  
day. Blessed Lord, how much ought  
we to prayse him, and to haue com-  
passion on him, sith for our sakes a  
God of such Maiesty, vouchsafed to  
encline to so great humility, as to  
lye so long streighned and impriso-  
ned in so narrow a place, where he  
was not able so much as to moue  
himselſe from one side to another,  
nor to seen, or to heare, nor to smell,  
nor to tast any thing. Of all which,  
albeit other babes vnborne haue no  
feeling (because they haue not the  
vſe of reason) yet this most B. Babe  
hauing the most perfect vſe thereof,  
had a feeling of it: for which only  
benefit of so long inclusiō as we can  
neuer worthily & sufficiently thanke  
him, so ought we greatly to loue &

affect.

affect this vertue of humility in our B. Lord, which if we would seriously consider, we should neuer be lifted vp to such hawtines, pride, and estimation of our selues. Which vertue, the Lord of all vertues of his tender mercy graunt vnto vs, Amen.

### DOCUMENTS FOR VS.

1. **I**F Ioseph would forsake our Ladies company ( she being a creature of such singular holines ) because of some little shew, or apparance of sinne; how much more ought we to abandon all company, wherein there is euident signes and danger thereof?

2. If Ioseph for so great an iniury, as he iudged Adultery to be, would take no greater reuenge, but only to dismisse his wife and so to leaue her: thinke how implacable and cruell thou art, who for euery litle iniury, doest seeke a thousand greater reuenges.

3. If God permitted, that his holy

and

& most immaculate mother, should be suspected of such an infamous sinne : torment not thy selfe how holly soeuer thou be, if some tymes thou be blamed or censured falsly.

4. In our Lord Iesus Christ, thou heere hast example of silence, solitude, and austeritie ; in his holy mother, of meeknes and patience in aduersity, and in her husband S. Ioseph, of charitable iudgment, against so-daine rashnes and remerity.

*Of the glorious Natiuity of our Lord Iesus Christ in the Cittie of Bethleem. Luc. 2. 1.*

CHAP. XIII.

**T**HE tearme of nine moethes from the Conception of our Redeemer Iesus Christ drawing to an end, Augustus Cesar Emperour of Rome sent forth an Imperiall Edict, that the whole world (then subiect vnto

him)



him ) should be declared and described, to the end , that he might know the number of regions, cities , and inhabitants, that then were tributary, and subiect vnto him. For this effect he ordained, that all men whersoever they inhabited, should repaire to the place where they were borne: wherefore Ioseph (being of the lineage of Dauid ) whose citty was Bethelhem ) knowing that the tyme of his holy Spouses deliuey was now at hand , would not leaue her behind, but lead her a longe with him from Nazareth to Bethelhem (about some foure dayes iorney ) there to be numbred amongst other people , as a vassall and subiect to the Emperour : And so leading with them an Oxe and an Ass, the Ass to beare the Virgin great with child , and the Oxe to sell to pay the expences of their voyage, they trauelled all that long way together , like two poore and needy people, hauing no other worldly goods , but those two beastes.

2. This Imperiall Edict , which

forced

forced the holy Virgin to issue forth of her house, and to goe to Bethelcm, was very painefull and grieuous vnto her, by reason of the great solicitude she had of her deliuery, which caused her to feare that her tender Sonne should suffer thereby, if peraventure either by the way, or in any other incommodious place, the houre of her trauell should surprise her: maruelling much, that the diuine prouidēce had permitted such an occasion, and therefore very affectionatly recommended themselues and their voiage to his disposition.

3. Now when after some foure dayes iorney they came to Bethelcm, there was so great a concourse of people vpon this occasiō, that neither for loue, nor yet for money, could they get any lodging, euery one despising them and shutting their dores against them, because of their apparent pouerty. Where take compassion of that blessed Lady, how she so young & of so tender age as fifteene yeares, being great with child, and

neere

neere vnto the tyme of her deliuary,  
vndertaketh that long & weary iour-  
ney of fifty miles, in so great pouer-  
ty, and with so simple and slender  
prouision. And how at the last, being  
come to the Citty where she hoped  
to rest her after her trauell, wet and  
pierced with cold and raine, and as-  
king harbour in diuers places amōgst  
vncind people, all deny her enter-  
tainment. Whereupon for pure neces-  
sity, they were at last compelled to  
take for a lodging, a sorry shelter or  
stable betwixt two houses, in māner  
of a lodge, which was couered ouer  
head, for men to stand vnder out of  
the rayne: and serued also for a stable  
for country people who came to the  
market, to set in their beasts: In this  
place they were cōstrayned to abide,  
all the whyle they remayned in Be-  
theleem: where Ioseph, who was a  
Carpenter, forthwith made a litle en-  
closure for themselves, and a racke or  
manger for their beastes.

4. Now being in this sorry lodge  
or stable, the sacred Virgin Mary

saith

sayth vnto her husband Ioseph: My deare spouse, this night the full tyme of nine monthes is expired, wherefore we shal now soone see this heauēly child & sonne of the highest, which we so greatly haue desired & expected. Blessed Lord, with what internall ioy was then the hart of this holy man touched! Whereupon he made in the best māner that he could, a bed of straw or hay vpon the grouūd, to the end that this glorious Mother might more cōmodiously draw her selfe neere vnto those dumbe beastes, that with the heate of their bodies they might warme her child, the weather being so sharp and rigorous as it was. Which done he went aside into some little corner, of that lodge, partly out of a modest and virginall shame, not to see that holy Mothes of Almighty God, being in the act of bringing forth that diuine babe: and partiy for that he iudged himselfe as most vnworthy, to be present at so maruellous a mystery.

5. Thus passing that night with-



out any whit of sleep, behould them both in prayer vpon their knees, & especially ponder that prayer of the B. Virgin, which thou mayest beleeue to haue been the most eleuated prayer that euer pure creature did make on earth: who thus wholly absorpte in very high contemplation, and the time of this immaculate & most sacred deliuey being arriued, vpon the Sonday night, in the dead and silent part thereof, she in counterchange of griefes, which other women feele in the like occasion, feeling a strange & ineffable solace, mixed with most singular ioy and diuine consolation, behould the Sonne of the eternall Father, instantly issaing forth of his mothers wombe, without any paine or griefe vnto her, and admonished her of his birth; whereupon, the B. Mother hearing the voice of her little Sonne, and feeling her blessed wombe to be discharged, looked and saw that high prince of heauen, lying naked vpon the hay before her feet, quaking, and inuering for

very

very cold, yea and not without euident perill, if he should be so left for any tyme.

6. The Mother Virgin wholly amazed, stood as doubtful what she should doe; for on the one side with a reuerentiall feare, she feared with her mortall armes, to handle or touch this heavenly pledge, the word eternall become incarnate, at whose presence all the powers of heauen doe shake & tremble: on the other side, she felt within her Motherly loue feruently pricking her forward. At the last, loue and compassion ouercame her; wherefore not able any longer to suffer that tender child to lye thus quiuering on the ground, falling vpon her knees, adoring his Godhead, and kissing his feet, she enclineth her selfe, and taketh vp betwixt her virginall hands, that most incomparable treasure both of heauen and earth, and sweetly kissing him, laid him in her lap, and with her sacred breast, fild from heauen she began to wash, and to bath him

with her virgins milke : which done, she wrapped him in the kercher of her head, and laid him downe in the manger to sleep. And the two filly beasts, the Oxe and the Ass, bowing their knees, laid their mouthes and noses to the manger, breathing vpon him through their nostrells, as if they knewe by the instinct of nature, that the child so poorely clad, stood in need to be warmed in so cold a weather.

7. Behould next how his most B. Mother rendreth thanks vnto him & to his Almighty Father, saying first to his Father: My Lord and beauenly Father, I humbly thanke thee, that thou hast giuen vnto me, and made me Mother of thync only Sonne. I likewise adore and thanke thee, Gods eternall Sonne and myne: with these or the like wordes did she sweetly salute him, and speake vnto him, being right well assured, that he vnderstood her, there offering her selfe vnto him to employ in his seruice, her body, soule, and all her forces. Holy Ioseph

likewise,

likewise, with semblable assurance  
(peradventure called or beckned vnto  
by the B. Virgin) approacheth, &  
also adoreth him, and being giuen  
vnto him by his Mother, he most deu-  
outly kisseth him: and taking the  
saddle of the Ass, made thereof a  
pillow or sorry cushion for our Lady  
to set on. In this simple manner,  
sate that most worthy Lady of all the  
world, neere vnto the manger, ha-  
uing euermore her louely eye and  
affection, wholly fixed on her B babe:  
on whome let vs humbly beseech Al-  
mighty God, through the merites  
of his most holy and blessed birth,  
that we may euer haue our harts fi-  
xed. Amen.

DOCUMENTS FOR VS.

1. **O** Vr Lord would be borne  
such a tyme, as the  
was described and  
to shew that he it was, w  
describe the whole world,



roll the good in the booke of life .  
Pray that when the generall descrip-  
tion shal be made thou mast be writ-  
ten in that booke.

2. An Inne , or Hostery, is such a  
place where commonly all disorders  
are committed, and all sorts of guests  
are receaued. Pray that thy soule be-  
come not such a place, for therein  
Christ can find no lodging.

3. The diuine providence so dis-  
posed, that his only Soane should  
enter into the world, begging from  
dore to dore, & none at all to take  
compassion on him. Animate thy  
selfe with this example, if in thy wats  
none will take any pittie on thee.

4. Christ would be borne in the  
depth of winter, to denote the cold-  
nes, & the frozennes which he found  
at his coming in the hearts of men.

by him in the vertue of this hi co-  
to heate and enflame thy fro-  
in his holy loue.

earne of Christ and of his  
fect meeknes & patience:  
not squemish, neither

of the loathsome stable, nor of the beastes, nor of the hay & straw, nor of any other base & noysome matter which might offend them.

*Of the ioy of the Angels at the birth of Christ. And of the newes which they announced vnto the Shepheards. Luc. 2.8.*

CHAP. XIII.

1. **H**Auing done our deuotiō at the Maunger, let vs next open our eares to the melody of Angels, who seeing men to remaine dumbe for so singular a benefit, all of that celestial hierarchy behoulding the God of glory to be made man, and to be laid in a contemptible manger, as ashamed to abide in heauen, their Creator lying in such abiect humility vpon the earth, they let fall their wings, & came into the world for to adore him. Then wouldest thou haue sayd,

heaven it selfe to haue beene in that stable, and the manger to haue beene much more sumptuous and glorious, then the very heauen. Which done they forthwith went to the shepheards who were there aboutes, within a myle of Berhelem, being but simple men, yet of good life & fearing God: who not only beleueed the future coming of the Messias (as all the godly Hebrewes did) but also had some particuler inspiration and desire: who perhaps at the same instant that the Angels came to announce them this newes, were thinking & discoursing togeather of that holy mystery.

2. Being therefore in this discourse, one of the Angells (peradventure Gabriel) with a great splendor sodainly appeared vnto the, telling them of the Natiuity of our Lord, of the place of his birth, and of the maner they should find him laid in the manger. Then incontinently there appeared vnto them, a great multitude of Angells with this other Angel, who al began to sing, and to

fill the whole ayre with the eccho of their celestiall song, saying. Glory in the highest to God, and in earth peace to men of good will; and so with this canticle of ioy & iubilation they soared vp againe to heauen, recounting to the other Hierarchies, this ioyfull newes of their Lordes Natiuity.

3. Hereupon all the court of heauen most ioyfull & glad, much more then either tongue can tell, or hart imagine, exhibiting humble thanks to God the Father, came all in order as many as were there, to behould the louely face of their new borne Lord, and to doe homage vnto him, and to his B. Mother the Virgin Mary; for which amongst them vnderstanding this newes, remayned in heauen, and came not to visite his Lord lying so hūbly vpon the earth? To which purpose the Apostle saith. When the eternall Father brought his first begotten Sonne into the world, he commanded that all his Angells should adore him, Heb. 1.

4. The Angells were no sooner

F s

departed.



departed, but that the holy Shee-  
pards fully persuaded by their hea-  
venly discourse, and greatly comforted,  
resolved to goe, and see that which  
had beene announced vnto them.  
Wherefore they went with speed, &  
at the last arrived at the place, con-  
ducted thither by an exteriour light;  
Or els perhaps (which is very proba-  
ble) sundry resplendant rayes issuing  
forth of this little lodging, made re-  
monstrance vnto them. Or as others  
will, they arrived in Bethelcm, & en-  
quired where they might find a little  
child, which in the same night was  
borne in a stable, & laid in a maun-  
ger, for that the Angells of heauen  
had fully assured them that he was  
that great Messias and Propheet, pro-  
mised by God vnto the people of Is-  
rael. which gave great astonishment  
to a number of people.

¶ Entred that they were into the  
stable, we are to believe that there did  
result from the face of the most Ba-  
babe, such a light & splendour, as pier-  
ced their vnderstandings, and dis-

couered

couered vnto them by a liuely faith: how he whom there they beheld, was God & mā, the Sauour of the world, and the Messias which was promised in the law: and with this light inflamed in his loue, with great and profound reuerence, prostrating themselves vpon the ground, they adored him as their God, as their maker and soueraigne Lord: admiring the poerty of this new borne King, to whome a common stable was his court, a maunger his throne, his rapestry hangings, a rack of hay, and Mary and Ioseph, his troupe of attendants.

6. The Sheepheards thus entring by night into the stable, in so extraordinary an houre, no doubt but good Ioseph was surprisèd with great admiration, especially hearing men of such simplicity and sincerity, relate such wonderfull thinges of the apparition & speach of the Angells vnto them; But in particuler the B. V. was touched with an interior ioy, so exceeding great as cannot be ex-

pressed, to see the glory, renowne, & name of her Sonne, to be celebrated and dilated abroad in the world, by such vndoubted testimonies as men and Angells; with great admiration houlding vp her handes to heauen, all the while they told these tydings, diligently conseruing in her hart, all whatsoeuer they said vnto her of her B. Sonne.

7. Ponder next and thinke how great desire these holy shepheards had, to bring thither with them their lodges & cabins, either to serue them (as being much better couered then theirs) or else to dwell, as perpetuall neighbours neere vnto them, if those two lightes of the world, the Mother and the Sonne, would haue permitted the. But perceauing their pleasures to be otherwise, they returned to their flockes, greatly reioycing and blessing God, announcing to euery one this maruellous newes, which rauished the hartes of all that heard it. O holy shepheards how blessed were you, to whome so

great

great a good, & so great a grace was graunted of God !

8. To conclude, let the deuout soule heere consider, how great the feast and solemnity is of this blessed day. For this day Christ is borne, and so it is the true birth-day of the eternall King. This day a Sonne is giuen vs, and a child is borne vnto vs. This day the Sunne of Iustice which was couered with a cloud, shined clearely vnto vs. This day the holy Ghost, the head of the Church, issued forth of his bed-chamber. This day that most beautifull forme amongst the Sonnes of men, doth discover his countenance. This day was composed that Angelical hymne (*Gloria in excelsis*) and peace announced vnto men. This day first appeared the gentleness and benignity of God our Saviour amongst vs. This day was Almighty God adored, in the similitude of sinfull flesh. This day those two stupendious miracles happened, which farre surpasse all vnderstanding, nor can be apprehended but only by faith, to

Wit,



wit, God to be borne, & a Virgin to beare and be deliuered of a child.

9. Finally, this day a multitude of other miracles shined in the world; for in the Citty of Rome, a pleasant and ample fountaine of oyle sprunge forth of the earth, and flowed abroad with a most abundant and copious streame. And an admirable and golden circle was scene ouer all the world about the Sunne. And againe in Rome, a goulden statua which Romulus had placed in his pallace (whereof it was prophesied, that it should neuer fall, till a Virgin bare) this day forthwith as Christ was borne, fell downe to the ground. Pray we that all creatures may adore and praise him, and euermore blesse him for this benefit Amen.

### DOCUMENTS FOR VS.

1. **T**He Angells appeared vnto the Shepheards, being but simple mē, because they were of good life, and feared God. Be thou

simple,

simple, of good life, and feare God, for such as these the holy Angells do gladly visit.

2. The signes which the Angell gaue vnto the Shepheards, to find our Sauuour newly borne, were, infancy, swadling clouths, and a manger. To shew that the signs to know whē Christ is spiritually borne within our soules, are, innocency of life like to an infant, silence in tongue, pouerty in apparell, and humility in choosing to our selues, that which is most vile and contemptible vpon the earth.

3. The Shepheards going to see Christ, went with speed. First of a vehement ioy and desire to see Christ newly borne. Next that they might the sooner returne vnto their flocke. Which sheweth their deuotion and solicitude in seeking him: for none deserue to find Christ, who seeke him slothfully.

4. The Shepheards, though they saw the pouerty of the new borne babe, yet doubt not to adore him for their

God.

God. Euen so we , though we see Christ in the B. Sacrament , vnder the poore accidents of bread & wine, yet let vs not doubt to adore him for our Lord.

5. The Virgin diligently conserued in her hart , whatsoeuer the Shepheards told her concerning her Sonne . Do thou diligently conserue in thyne, that which the Shepheards of thy soule shall tel thee, concerning thy Sauour, and thy saluation.

*Of the painefull Circumcision of our Lord and Sauour. And of the imposition of the Name of Iesus. Luc. 2. 21.*

## CHAP. XV.

I. **V**PON the eight day after the B. Child was borne, his Father and Mother determined to circumcise him according to the prescription, and commandment of the law.

law. Wherefore his B. Mother arising in the morning whilest her tender babe lay yet a sleep, looketh forth some litle pieces of soft linnen, wherewith to wipe away the bloud, and to bind vpon the wound which he was that day to receane in his B. body: and hauing likewise prepared some salve or plaister to apply to the wound, with all thinges belonging to the Circumcision, she tooke vp her B. child, and all sad and sighing, said vnto him: Come my sweet and tender Babe, come my dearling to thy Mother, whose hart is filled and seised with sorrow, to consider the paine and dolour which thou art to endure this day. Ah my sweet and onely Sonne, why dost thou make such hast? Why wilt thou not tarry vntil that after some more yeares, thou hast some more store of bloud to offer, and more force to vndertake such labours for vs? Woe is me, how shall I thy deare Mother, be euer able to endure this sight? What hart may I haue to see thee sheeding of thy  
bloud,



blood, and to behould issuing out of  
thyne eies, those abundant streames  
of teares ?

2. Forthwith holy Ioseph went to  
call the ministers of the Temple, who  
being come with other people, into  
the place where the B. Child was  
brought, the B. Virgin ( as Saint Epi-  
phanus affirmeth ) began to vncloth  
and open her Sonne, not without  
aboundance of teares which trickled  
downe her motherly checkes ; And  
hauing taken him, out of his cloaths  
she gaue him into the handes of the  
Priest, or Officer of this Sacrament :  
which being done, in pittifull māner,  
with such like wordes as these, she  
besought him saying : My Lord, I har-  
tily beseech you for the loue of  
God, to deale fauorably and gently  
with my child, & to cut off so little  
of his most pretious fleth, as possibly  
you may, and as may satisfy for the  
accomplishment of the ceremony of  
the Law of this our Lord, for as  
much as he is exceeding tender and  
delicate as you see. This verily we

may

may well and piously suppose our Lady to haue said, because according to some graue Writers, and of very worthy credit, the cut or gash which was made, was sometimes so great, that the children came to dy thereof.

3. This said, the tender-hearted mother withdrew her selfe a little aside, for doubtles she would not be far remoued from him, whom she loued so much but be at hand to moane & cherish him, to cure the wound and gash which should be giuen him, to gather vp and saue from the ground, that most pretious blood he was there to theed, & keep that piece of flesh of such incomparable price that was to be cut off, which she knew so well to be flesh & bloud of Almighty God, and the first pledge or pawne of mans redemption.

4. Pause heere, & ponder a little with the eye of pittie, how that child of such pierles Maiesty, quiuereth for feare of the piercing and paine of the wound; Not vsing only a bare and simple act of suffering, like other new

borne

borne babes ( who wholly want the use of reason, fearing neither the Circumcision, nor yet the knife, nor the wound it selfe, vntill the blow or gash be giuen vnto them ) but this holy Child as little as he was ( being perfect God and perfect man in the same person ) knew full wel what was in hand, & naturally feared both the blow, and the wound.

¶ At the last, the Priest taketh the sharp knife of Circumcision into his handes, and distinctly pronouncing the Name of the child, smiteth that grienous gash into his flesh and nameth him Iesus, according as the Angell of the eternall Father had commanded. Hearken now, how the blessed child Iesus feeling in his tender and delicate flesh the great paine of this new martirdome, and the gash and sharpnes of the wound, sodainly skreeketh out, and weepeth, & sobbeth most bitterly. Which his holy Mother hearing, she started vp hastily and ranne vnto him : and seeing her wounded childe to sobbe and to

weep,

weep, we may well believe, that her tender hart burst into teares, and that she could not with-hould from weeping: she and her holy husband shedding out great aboundance of teares forth of their eyes, to see the B. babe shed such aboundance of blood forth of his body: which yet he on his part shed with so great loue, that if need had been to shed al presently which was in his body, he would haue shed it.

6. The B. babe lying a long in his Mothers lap, and all besprinkling her garments with the spining & aspersion of his blood, seeing her to weep so bitterly, at the last put his hand vnto her face, as if he would not that she should weep. Wherewith she inwardly wounded with compassion, and hauing great pittie and sorrow for the teares of her Sonne, dressing his wound, kissing him, and moaning him as well as she might, she said vnto him: Deare Sonne, if thou wilt that I cease from weeping, doe thou also bould thy peace, and cease from weeping,



weeping, for I cannot choose but weep so longe as I see thee weep so bitterly. And then thorough the pity and moaning of the Mother, the B. babe ceased off sobbing. And our Lady wiped his face, and kissed him, put her duggie into his mouth, and comforted him by all the meanes she could deuise; which she alwayes did, as often as she saw him weep.

7. The Circumcision being ended, our B. Lady very carefully and reuerently drieth and gathereth vp those droppes of blood of such inestimable price, that the same should not be irreuerently trampled vnder feet: and particularly that piece of flesh, which she most carefully kept as a pledge and relique of infinit price (perhaps hanging the same religiously about her neck) who as she was the first that gaue her beloued Sonne to sheed his blood for vs in this Circumcision, so was she the very first that offered vp to God the Father, this bloody Sacrifice for vs: beseeching his Fatherly clemency, that if it were possibly, he  
would

would content himselfe with this alone, it being of such an infinit and and incomparable price, as indeed it was.

8. Ponder next, with how pittifull a hart his dolefull Mother day by day dresseth his wound: how gently, warily and tenderly she toucheth it: and how sore a paine it is vnto him euery time the same is handled, and the plaister renued, & doubtles, we shall find most abundant cause to take compassion on him. And last of al, let the deuout soule that hath meditated this mystery, vse some internall actes of true deuotion, in honour & veneration of so diuine a Sacrament; as; To receaue into the viall of his hart, some of the droppes of that pretious blood, which on this day his Lord and Redeemer Iesus, shed forth for him in so great aboudance, to kisse the place wheron those sacred droppes distilled. Or those clothes besprinkled and died therwith. Or to beg of his Motiher some litle drop of that pretious liquour, whereof she

hath

hath such store and plenty : which if he obtaine, or but the inward vertue and feeling thereof, he may iustly prize the same aboue all pretious pearle, and aboue al the treasure and wealth of the whole world : whose holy name be euer blessed for this benefit. Amen.

### DOCUMENTS FOR VS.

1. **C**onsider how long it was, before the Sonne of God began to preach, and yet how timely he began to suffer. Learne hence, that thou oughtest first, long time to practise thy selfe in the workes of mortification, before thou preach them vnto others.

2. Christ, who neither was a sinner, nor could sinne, would yet beare in his flesh, the marke and badge of a sinner : and this for our confusion, who being sinners, will not seeme to be so, but take vpon vs, the outward marke of righteous men.

3. Christ in his Circumcision, prescribed

scribed an excellent remedy against concupiscence of the flesh, which is, that if we be troubled with too much blood, which doth inflame vs to lust, to let it out with some painfull instrument, as he did: such are, shirts of haire, sharp disciplines, and the like.

4. To learne by this example, to circumsise our senses, and so to cut off from our seeing, hearing, touching, tasting, and smelling, all such things, as may minister vnto vs matter of sinne.

*Of the Epiphany, or manifestation of our Lord vnto the three Kings.*

*Matth. 2 .1.*

## CHAP. XVI.

1. **V**PON the twelue day after the Natiuity, this new borne King, by the meanes of a Starre, manifested himselfe vnto the Gentills, that is to say, to the three Kings who

G

were



were Gentill. For so it was prophesied by Balaam, the Prophet of the Gentills, saying: *A Starre shall rise out of Iacob*: foretelling that the rising & apparition of a new, and vnaccustomed Starre, should stand for a signe, that Christ the King of kinges was newly borne.

2. For this cause, these three Kinges maruellously delighted themselves in the art of Astrology, or knowledge of the Starres, watching diligently to know and see this wonderfull signe; resoluing, that if this king should chance to be borne during their raigne, presently to submit themselves vnder his Crowne and Imperiall power; And very piously we may belieue, that the tyme of the Incarnation approaching, Almighty God, more and more augmented in them, this good affection.

3. Being therefore in this desire, behould how in the night that Iesus Christ was borne in Iewry, his birth was manifested in the East to the three Kinges: who suddainly saw a

new

new and miraculous Starre, lower then the rest, in the midst of the ayre; and wherein (as Ludolphus saith) a child appeared hauing a resplendent Crosse of gould vpon his head; and they heard a voice which said vnto them: Goe into lewry, and you shall there find the new borne King.

4. Heereupon they wholly astonished, and ioyfull aboue measure, rendering thanks to Almighty God, presently resolved to abandō both their countries and crownes, to serue and adore this new borne King; Assuring themselves that he should be most mighty, and endued with admirable bounty, sith God had foretold his coming so long before, and accompanied the same with so miraculous a signe. Forthwith therefore, they gaue order for their voyage, agreeing amongst themselves (by instinct from God,) vpon those mysterious presents which ech one of them purposed to offer, and present vnto him.

5. Now as soone as they began to

set forward on their way, accompanied with a great traine of Lordes & Nobles, and with a goodly troupe of seruants and attendants, they saw the Starre to mooue it selfe, and to goe before them as their guide; Whereat they maruelled exceedingly, and thanked the diuine bounty more then before. And thou in this place meditate, of their voyage from the East to Hierusalem, of the guiding of that strange & miraculous Starre, of their discourse and communication wholly diuine, of the great and longing desire they had to arriue at their iornies end; and how the neerer they approach vnto the country of Iewry, the more their desire increaseth, of enjoying the sight of this new borne babe.

6. Being there arriued, they consulted with themselves, and determined first to go to Hierusalem, because it was the Capitall cittie, and the place wherem King Herod dwelt. But on the morrow, they saw the Starre to shine no more, God depriving them

(as some authors thinke) of the guide of heaven , because they sought to be directed by earthly men ; or else , to the end that the birth of Christ , might so be published in that kingly citty , and the Iewes remaine excusable of the knowledge of his coming. But whatloever the cause was, these holy Kings were somewhat sorry : yet they perswaded themselves , that God had taken the same from their sight , because it was now no more needfull to them.

7. Being come to Hierusalem ( besides many other incommodities of their painfull iorney ) behould where they supposed to haue found the Iewes and all the citty in great ioy, triumph and preparation for the birth of their new borne King , and all the streetes thereof resounding with harmony & ioy, they found all in silence, and not a word to be heard , of these blessed tidings . Whereupon they resolved to goe to the court, and to salute the King . And after due reuerence and salutations on al sides made, they de-



manded of him, saying : Where is he that is borne King of the Iewes, for we haue seene his Starre in the East , and are come to adore him ? O heroicall courage ! O vndaunted fortitude and wonderfull faith, so bouldly to aske of Herod for another King , within the gates of his owne court ! which they (being so wise as they were) knew , could not be done in another kingdome , but at the perill of their lues ! O blessed Sages , who hauing as yet not seene Christ , became his Confessors before this tyrant King , yea & were ready to dye for him , if need had beene !

3. At this demand, Herod the King, as the gospell saith, was troubled, and all Hierusalem with him. And assembling together all the high Priests and the Scribes of the people, he inquired of them where Christ should be borne. Who told him, that this was to be in Bethalem of Iuda, which answer he returneth to the three Kings. And they ioyfull heerof, taking curteously their leaue, left Herods court; it being the will of

God,

God, that Herod went not with the in person, nor sent other in his place, hauing a wicked intention, as he well declared afterward.

9. The Kings were no sooner out of Herods court, but the *Starre which they had seene in the East*, went before them, *untill it came, and stood ouer where the child was*, glittering and sparkling as if it would speake, and say. that there he was whom they had so longe and diligently sought: which perceauing, they reioyced with great & vnspeakable ioy, and all presently alighted from their Camelles, before that simple lodge or shelter, wherein our Lord Iesus lay, in forme of a Stable. Whereupon, our B. Lady hearing a grat noise and stirring of people, and not knowing what the matter might be, sodainly tooke vp her child, into her lappe.

10. Now the three Kings entring in, they no sooner espied the B. babe, but presently they kneeled them downe, and reuerently adored and worshiped him, sitting in this manner

in his Mothers lappe; God permitting ( according to S. Hilary and Rabanus ) that Ioseph was absent in that houre , least he should haue beene suspected to be his father. O B. Lord, how great was their beliefe, & how strong and stedfast was their faith , that such a little child, so newly borne, in so contemptible a place, lodged in a maunger , laid vpon hay , wrapped in such vild clothes , in the company of beasts eating of straw , and in whome appeared no signe of power , should be Lord and King of the whole world !

11. Then rising vp, they reuerently propounded vnto onr Lady diuers demandes , concerning her selfe and her B. Child : as , to know in what manner this heauenly news was first announced vnto her : how he was conceaued in her sacred wombe ; how long he had abode therein before he was borne : & of the miraculous thinges that accompanied his birth , and so of other particulers , which they desired to know : they

declaring

declaring with all vnto her, the circumstances of that miraculous Starre, which had appeared vnto them in the East. To all which our Lady (with a well beseeming bathfulnes which made her to blush, & casting downe her face & eyes towards the earth) answered and satisfied them so far as was conuenient for them, recounting vnto them many diuine things, to confirme them in their faith: humbly thanking them for the trauell they had taken, in comming so far to adore her Sonne.

12. At the last, hauing receaued great consolation, and longe delighted themselves, in viewing and contemplating the B. babe, they made their offering vnto him in māner followinge. They opened their coffers, wherein were the riches and treasures which they had brought with them: & spreding a cloath or carpet, before the feet of our Lord Iesus, they kneeled them downe thereon; then casting their crownes and scepters before his feet, they offered each of them his



seuerall gift of Gould, Franciskence, and Mirrhe, in great abundance.

13. Having offered, and laid their pretious gifts before our Lord, next they reuerently and deuoutly drawing neerer vnto him, kissed one after another his holy feet. And what if the child as Saint Bonauenture saith (full of diuine wisdom) the more to comfort and enflame them in his loue, put forth his hand for them to kisse, and with the same, signed and blessed the. Then they inclining themselves vnto him, and reuerently taking their leaue of our B. Lady, pronouncing her a thousand times blessed, and offring and recommending themselves vnto her, with vnspeakable ioy departed thence.

14. Three Sages remaine in Bethlem, at the least all that day, filled with abundance of incredible contentment & consolatio. And toward midnight, in the dead of their sleep, an Angell of our Lord appeared vnto them, who admonished them, that they should not returne vnto He-

rod.

rod. Wherefore on the morrow, they take another way to goe into their kingdomes: And heere their ioy and contentement increased a new, and their faith was confirmed more abundantly, to see that God had such singular care, both ouer his Sonne, & ouer them. Imagine therefore the consolation which they receaued in this returning, & the often recitall which they make of all these mysteries.

15. But now what suppose we, was done with that gold? Did our Lady, reserue it to her selfe, or buy and purchase therewith, either house or land? Nay God forbid, for the true loue of pouerty, little regarded such worldly goods. Our Lady therefore, most zealous and ambitious of holy pouerty, and with all vnderstanding the will of her holy Sonne, within a few daies after, gaue it all away to the poore: albeit the offering it selfe was great and rich, and namely in gold; For if the same had beene but little, it had beene needles to haue opened their treasures (which yet the gospell

saith they did) but their seruants or purse-bearers might lightly haue put some little matter into our Ladies hand.

16. To conclude therefore, we are heere to consider in this heavenly child and his holy Mother, the praises of two most excellent vertues, to wit, Pouerty, and Humility; for this day the child Iesus and his B. Mother, receaue almes like other poore and needy people. This day doth the Lord of all thinges, discouer vnto vs, his most profound and perfect humility: and that in the presence of such noble personages. Which truly is greatly to be wondred at, if we duly consider the time and present occasion. For they coming so farre to find the King of the Iewes, whome also they believed to be Almighty God, behoulding that simple & abiect sight, they might haue deemed themselves deceaued, and derided for fooles, and so haue returned backe without any faith or deuotion at all But yet for all this, the Maister and louer of true

Humility,

Humility, omitted not to performe the partes and perfection of so noble a vertue: leauing vs example, that we should not goe from the ground of Humility, vnder colour or pretext of some greater good. Which vertue of Humility, we beseech him to graunt vs of his holy grace, who so far did abase and humble himselfe for our sakes, our B. Lord and Sauour Iesus, Amen.

DOCUMENTS FOR VS.

1. **P**onder how often the Starre of diuine inspiration hath appeared vnto thee, soliciting thee to seeke and enquire after Iesus Christ, whilst thou faining sundry excuses, or not to loose thy commodities, hast not vouchsafed so much as once to moue, or stirre thy foot to find him.

2. Learne of these most resolute and magnanimous Kinges, not to feare any man liuing, how great or potent soeuer he be, when it doth

concerne



concerne the honour of God , or the confession of the faith of Iesus Christ.

3. The Sages seeking Christ in King Herodes Court & Hierusalem, could not find him . But leaning Herod and going forth of Hierusalem , the Starre appeared anew vnto them : so thou , if thou wilt finde Christ, leaue Herodes court, goe forth of Hierusalem , renounce the world with his pompes and pleasures , and suddainly Christ will appeare vnto thee.

4. The Sages offered vnto our Lord , Gold , Incense , and Mirrhe ; Then doe we offer vnto Christ the Gold of perfect Charity , when we loue him aboue all thinges. The Incense of deuout Prayer , when we blesse and praise him for his benefits receaued. And the Mirrhe of Mortification , when we restraints and bridle the disordinate appetites of our flesh.

5. The Sages admonished in their sleep, returned into their country by

another

another way. So we after that by the painfull iorney of penance, we haue found out Christ, and haue gained his grace, we must not returne into our former way, but changing our course, returne into our country by another way.

OF THAT WHICH PASSED  
at the Maunger, vntil the fortieth day of our Ladies Purification. Luc. 2. 16.

## CHAP. XVII.

**T**He three kings hauing religiously performed their offering to our Lord, and being returned againe to their owne country, & also that rich oblatiō which they made vnto Christe Iesus, being distributed by his Mother vnto the poore, yet remained that worthy Lady of all the world, with her holy husband S. Ioseph, fast by the manger in that simple harbour

with

with her sonne, patiently expecting till the fortieth day, ordained by the law for Purification, as if this vnspotted and immaculate Virgin, had beene defiled by her childbirth like other women, and the infant Iesus, as a pure man, and not God, obliged to performe that imperfect law.

2. This therefore they did for our example, and to teach vs the way of true humility; For these holy personages would not challenge or alleadg for themselves, any particuler prerogatives, but meekely and obediently would fulfill the law: far contrary to that which many people doe now a dayes, who seeke and desire to haue a certaine dispensation, and claime to themselves some speciall priuiledg, that so they may be knowne to be more honorable, & more eminent then other persons: all which the meeknes of Iesus and his B. Mother, neither seeketh nor admitteth.

3. Consider therefore how this most vnspotted, and glorious Lady continued those forty daies retired in

secreet,

secreter, attending to contemplate the greatnesse of her Sonne, wherewith she remained so full of contentment, that in regard of him, she respected not the cōpany of the whole world. Blessed Lord, how wonderfull watchfull and attentive was she ouer her childe? With how great care and singular sollicitude did she looke vnto him, that no least thing whatsoeuer, should ether be amisse or lacking vnto him? Whilest he sweetly lay a sleep, how loath was she, that any noize should awake him? How often did she looke, and lift vp the cloath, that nothing should stop or hinder his breath, & careful to couer him from the cold? With what reuerence, heedfulness, and pious loue, did she touch, and handle her Almighty Lord; who she neuer tooke vp, nor laid downe, but reuerently kneeling vpon her knees.

4. In all offices and seruices (both waking and sleeping) how redily did she serue & minister vnto him? With what contentment, confidence, and

motherly



motherly authority, did she tenderly imbrace him, beare him in her arms, sweetly kisse him, & delight her selfe in behoulding of him? If to smell the breath of an Infant be a thing so sweet as is proued to be, how often did she lay her lippes and mouth to his, and with her breath, sucke his sweet and delectable breath into her soule? What incredible contentment tooke she in the sight of this her Sonne, who whilst she gaue him to suck of her maydens milke, herselfe tasted and sucked the honny of his heavenly mysteries: the tast and delicacy wherof was doubtles so great, that if he who gaue the same vnto her had not sustained her, excesse of ioy could not chouse but haue killed her: for it could not possibly be, but that she felt an incredible sweetnes & delight in such a Sonne, far surpassing that of all other womē in the world. O blessed dugges, so often put in & puld out of that holy mouth! O B. milke which so aboundantly sproutedst forth, and was so sweetly sucked and swallowed

lowed downe of Almighty God, and  
Maries pure and immaculate mylke,  
turned and conuerted into the selfe  
same bloud, which was afterwarde  
to be shed for the sinnes of the  
world?

5. Thinke how sometymes also  
that holy man Ioseph his guardian  
and foster-father, houldeth him in  
his armes, setteth him, and playeth  
with him vpon his knee, whilest his  
B. Mother leetheth his mylke, layeth  
forth his linnen, & maketh ready for  
him to eate. O good God, with how  
great contentment, and how gladly  
did either of them hould the child!  
S. Bernard saith of B. Ioseph, that he  
verily belicuereth, how houlding the  
child Iesus vpon his knees, he often  
cudd and kissed the Child, and how  
the Child againe, sweetly and gra-  
ciously smiled vpon him.

6. Our B. Lady therefore and Io-  
seph, standing in this manner at the  
manger, stand thou likewise with  
them, and delight thee often with the  
child Iesus, because vertue (as the  
ghospell

ghospell saith ) goeth forth of him : bow downe thy knees therefore and humbly adore thy Lord and thy God lying in the maunger , kisse his holy feet, and fixedly and reuerently, contemplate and behould his glorious face, for this thou mayest most safely doe , because he came vnto sinners for their saluation. Whence of his benignity , he suffereth himselfe to be handled and touched of thee , euen as thou wilt, so it be done with reuerence and humility , nor will he euer impute it to thee for presumption, but for loue and affectiō which thou bearest vnto him.

7. Euery other faithfull soule likewise from the day of the Natiuity vnto the Purification, ought at the least once in a day , to adore the child Iesus at the maunger , and there with the holy Angells, to resound and publish abroad his excellent prayes. With the deuout Sheepeardees to worship & adore him. With the three Kinges, to offer vnto him his body; soule & wordly substance. With our

B. Lady, freely to impart his wealth vnto the poore. Finally with her and holy Ioseph, to pretend no priuiledge, nor to vse any dispensation with himselfe, in ought belonging to the seruice of God. All which holy vertues, he who is the giuer of all vertues vouchsafe to graunt vs, Amé.

The documents which the deuout soule shall draw forth of this brieft Chapter, shall be these.

DOCUMENTS FOR VS.

1. **N**ot to disquiet or awake our Lord, with the noize of wordly negotiations, sweetly reposing within his soule.

2. Not to stop or hinder his breath, by refusing to admit any ones submission in case of offence.

3. Carefully to couer him from the cold, by not becoming numbe or cold in his holy seruice.

4. Neuer to touch, handle, or receaue him into his soule, but with reuerence, deuotion, and pious loue.

5. To



5. To recreate and delight himselfe in the sent and sweet sauour of his breath, by often cōuersing with those, who gladly talke and discourse of celestiall thinges.

6. Finally with his interiour touching, spiritually to touch the vestements of the Child Iesus, the hay of the manger, and the earth of the stable, engendring in himselfe, a great estimation and loue of these thinges, and prising them in his hart, as thinges of infinit price, and pierles valew.

*Of the Purification of the B. Virgin Mary; and presentation of our Sauour in the Temple.*

*Luc. 2. 22.*

## CHAP. XVIII.

**T**HE B. Virgin Mary, hauing by her diuine deliue-ry, maruelously enriched and perpetually sanctified that poore and vile Stable, and the  
 forty

forty dayes now fully ended, ordained by the law for Purification, she, with her B. Sonne Iesus and her husband Ioseph, went forth from thence, taking their way from Bethalem, to the Temple of Ierusalem, about some fiue or six miles iorney (wherin her selfe had beene brought vp in her tender infancy) there to present her B. Child vnto our Lord, according as was commanded by the law; For this mistris and miror of all humility, hauing seen but a few dayes before his Sonne to cōforme him selfe to other men in the law of Circumcisiō, euen so would she, in imitation of him (though more pure and vnspotted then the Starres) conforme her selfe to other women in the law of Purification: no other reason mouing her to full the law of Purification, then the same reason which moued her B. Sonne to fulfill the law of Circūcisiō, to wit, to become by this meanes, a most perfect and most shining miror of obedient humility.

Now therefore let vs heere go

with

with them by deuout meditation, & helpe to beare that Blessed Burthen (our Sauour Iesus) in our soules, & attentiuely to note and obserue, all that which passeth in this deuout pilgrimage, for they are wonderfull sweet and full of deuotion. Where first, consider the modesty and grauity wherewith she goeth; the reuerence wherewith she beareth vp, and repositeth her Sonne vpon her virginall breast; the deuotion wherewith she entred into the Temple, bearing that pretious fruit of her wombe betwixt her armes. O most beautifull, sweet, and most delectable sight, both of the Sonne that was borne, and of the Mother that bare him, whose presence reioyced the Angells, and so maruellously enriched and adorned that Temple, as the glory thereof was then far greater, then when King Salomon first built the same.

2. In this manner they bearing the child Iesus into Ierusalem (the Lord of the Temple, into the Temple of God) at the entry thereof, they

bought

bought a paire of Turtells, or two young Pigeons to offer for him, as the use and custome was of such as were poore. For the gospell maketh no mention of a Lambe, which was the offering of the rich: whence is to be gathered an evident argument of the mothers poverry, for certainly if the sacred Virgin had but so much mony in the world, she would right gladly haue employed the same vpon so good an occasion, in the seruice of her Sonne.

4. At this their entrance into the Temple, there was amongst others, a certaine person called Simeon, very aged, a Priest (as witnesseth Epiphanius) & Prophet, replenished with the holy Ghost, iust, fearefull, and a great friend of Almighty God: who had a most earnest longing to see the Messias in flesh: yea it is credible, that none of the ancient fathers had a more seruent desire to see this day, then he, the delay whereof, had quite consumed him.

5. This iust and holy man, lead in

H

spirit,



spirit, came into the Temple to see that which he had so long expected and desired, where casting his eyes diuers wayes (as writeth Timotheus Priest of Ierusalem) at the last he espied these two lightes, the diuine Virgin, glittering and sparkling like a Starre, and the infant Iesus betwixt her armes, as a pretious pearle set in gold. Whereupon he had no sooner scene him, but he presently knew him by the spirit of prophecy. And therefore running to him, and kneeling downe before him he deuoutly adored him in this Mothers armes; and the child Iesus blessed him, and looking vpon his Mother, bowed towards him in token that he would goe vnto him: which the Mother perceauing, and greatly admiring, gaue him vnto Simeon, who with woderfull ioy & reuerence, imbraced him betwixt his armes.

6. Consider now how great the ioy was of this good old man, who so nigh to death, entring into the Temple, meeteth with life. Thinke

with

with what vnspeakable delight his breast was filled, how many teares he distilled for ioy, with how many prayes he receaued him, who had preserved and lengthned his life to so happy an houre? With what humility and reuerence did he adore him? With what loue and deuotion did he extend his armes to receiue this treasure? And with what sweetnes hauing receaued it, did he kisse and adore it: with the sight whereof, he could neuer be satisfied.

7. On the other side, consider in what manner sweet Iesus (the loue of those of whom he is beloued) casting his eyes vpon him, did pierce his hart, and in a manner melted and quite resolued it with abundance of comfort. Thinke what burning heate it felt, when that diuine and heauenly coale, was laid so close and neere vnto it. Whereupon the soule of that holy old man, loathing all things created now he had seene his Saviour, desiring to be dissolued, and to be with Christ, burst forth into

that Canticle so full of affection, saying: Now thou doost dismisſe thy ſervant, O Lord, according to thy word in peace, becauſe myne eyes haue ſeene thy ſaluation. For ſuch was the ſweetnes that holy Simeon felt at the preſence of the Child, that it loathed him to liue any longer, ſo death it ſelfe ſeemed ſweet vnto him.

8. This done, he further prophesied of his paſſion, and of the great ſorrow thereof, which ſhould as a ſword, pierce and wound the hart of his Mother. But, O holy old man, ſith the preſence of Ieſus Chriſt hath brought thee ſuch ſolace, and that thou haſt filled his Mother with ſo much gladnes, why doſt thou now perplexe her mind with this heavy newes, and mixeſt with the honey of conſolations, ſuch bitter gaule? Were it not a great deale better, to leaue vnto her entire her former ioy, then to commemorate thoſe thinges which will bring vnto her both affliction and martyrdom during her whole life? But, this was not the cou-

saile of that good Simeon, but the  
cōsaile of the holy Ghost, who would  
that the Virgin, for her greater merit  
heere in earth, and for her more glo-  
rious crowne in the kingdome of  
heauen, should in all thinges be con-  
forme to her B. Sonne knowing that  
the tribulations of this life, should lay  
vp for her a treasure of vnspeakable  
glory for the life to come. After this  
also there arriued that worthy Wi-  
dow Anne a Prophetesse, who co-  
ming sodainly into the Temple, and  
adoring the Child Iesus, the prophe-  
cie of him, fortelling of the Redēp-  
tion that was to come by him to all  
the world.

9. The B. Virgin wondring and  
admiring at these thinges, and per-  
ceauing the glory of her child to be-  
gin to be thus discovered, kept them  
secretly in her hart. And at the last,  
the little child stretching his armes  
towards his Mother, was thankfully  
& reuerently returned vnto her. And  
then they walked in manner of pro-  
cession, with the child towards the



Altar (the which to this present day is piously represented in the Catholique Church throughout the whole world) and was performed in manner following.

10. First the two venerable old men, Ioseph and Simeon, went ioyfully before, holding one another by the hand; and with great mirth and iubilation singing, said: *Confes unto our Lord because he is good, because his mercy is for ever. God is faithfull in all his workes, his iustice remaineth world without end. Our Lord hath sent vs his redemption, because this is God our God, for ever and ever, Lord we have receaved this day, thy mercy in the midst of thy Temple &c.*

11. After them followed the Virgin Mother, bearing Christ Iesus betwixt her armes. And close by her side goeth the deuout widow S Anne, with great reuerence & vnspeakable ioy, praising & glorifying Almighty God. This surely was a solemne and sacred Procession of so few persons, but representing most great & mar-

uellous

nellous things, for heere be of all sort  
tes and estates of people, of men and  
women, old and young, maidens &  
widowes.

12. Now when they were come  
before the Altar, first our B. Lady  
making very profound reuerence,  
kneeleth her downs, and offereth vp  
her Sonne to his heavenly Father,  
saying: Receaue heere (most high &  
worthy Father) thyne onely Sonne,  
whom according to thy commande-  
ment I offer vnto thee, as being the  
first borne of myne vntouched body.  
Receaue (O my God, and my Lord)  
this acceptable offering, more sweet  
then that of Noe, more holy then that  
of Abraham, and far more excellent,  
then all those that Moyfes ordained.  
And then rising from her knees, she  
lifted him vp, and laid that precious  
and heavenly Host vpon the Altar, &  
that with much more loue, humility,  
and deuotion, then euer Priest offer-  
red Sacrifice vpon the Altar. Blessed  
Lord, how pretious and acceptable  
an offering was this vnto God. O

how well pleased was the eternal Father with this oblation, as wel for the deuotion of her who offered, as for the sanctity of the thing which was offered vnto him. Surely there neuer was nor neuer shall be the like oblation to the end of the world. **13.** And here behold how the **B.** Child Iesus lieth a long vpon the Altar, and with a louely, graue, and mature countenance, looketh vpon his Mother, and vpon other people, patiently expecting what they would doe vnto him. At the last there came the Priest of the Temple, to whome with great deuotion and reuerence she resigned this offering, requesting him with great humility, to pray vnto God for her (she herselfe for her singular merit being such an one, as might by authority haue prayed for all the world.) And there the Lord both of heauen & earth was bought againe or redeemed for siue pence, or peeces of money, which were called Sicles: (in figure that he should afterwards redeeme the whole world

wod

# 16

with

with his five woundes:) which when holy Ioseph had paid for him, our Lady right gladly receaued againe her B. Child, as committed to her particular custody by God himselfe, and yet she will not detaine this holy Treasure to her selfe alone, but will nourish and preserve it for the good of others.

14. Then tooke she the aforesaid Turtells or Doves of her holy husband, and kneeling her downe, devoutly lifting vp her eyes to heauen, and houlding them vp betwixt her sacred handes, she offered them saying: Most clement Father of heauen and earth, vouchsafe to receaue this little gift, being the first oblation which our B. Child of his pönerty presenteth vnto your soneraigne Maiesty. And therewith the Child Iesus putting his hands to the little birdes, lifted vp his eyes to heauen, and as yet not speaking, by signe only offered togeather with his Mother Which done our Lady laied the Turtells vpon the Altar, and of her selfe, togeather



with them, made one oblation to God the Father, offering her selfe to all the tribulations, dolours, & vexations, which in her whole life she was to suffer in the cause of her Sonne.

15. Ponder heere what worthy persons these offerers be, to wit, so singular a Mother, with such a Sonne, & thinke whether their present (albeit so poore) be little respected or despised. No, god forbid, but we may rather truly belieue, that this Host, was by the handes of holy Angells, carried vp into the supernall court, & presented, and accepted of God the Father, whereat the whole company of heauē were greatly reioyced. Runne now all yee faithfull vnto this Tēple, that you may haue your part in this glorious offering. Al yee that are thirsty, come to the waters: & those which haue neither gold nor siluer, let them come and freely receaue of this celestiall giift. Runne yee old men, and sing with Simeon. Come yee Widowes, and announce with Anne, the glory of this Lord. Runne

ye Virgins, and reioyce your selues with the Virgin Mary. Come yee mē, and arme your selues with force like Ioseph. Runne yee children, and associate your selues to the child Iesus. Come yee iust, & receiue grace. Rūne yee sinners, and you thal haue pardon. Runne yee Angells, & yee thall be amazed, to see God redeemed, the Virgin purified, and the Lord of all, subiected to the law.

16. Now after that this B. oblatiō was ended, our Lady adoring before the Altar, and recommending her selfe to the eternal Father, with her sweet Sonne and her holy Sponse, departed from Ierusalē home againe to her owne poore house in Nazareth. Where we may imagin the holy discourse & communication which they held togeather along the way, concerning those thinges which they had both seene & heard in the citty of Ierusalem: into whose soules, as they entertained their discourse, their little dearling & dearest Iesus, whom they bare betwixt them (ech one

in his turne / distilled, and caused deliciously to drop, the seeret and most delectable dew of his diuine grace.

17. Lastly, by the way home, our Lady went to visit her cosen Elizabeth, greatly desiring to see S Iohn, before she departed out of that country; As also that her cosen Elizabeth might see and behould with her corporall eyes the infant Iesus, by vertue of whom in her Conceptio, her Sonne Iohn was sanctified in her wombe, and the replenished with the holy Ghost. At which desired meeting, the two litle children (Iesus & Iohn) when they were brought together, they kissed ech other most louingly, and sported and plaied one with another. And the child Iohn, as if he had knowen his Lord, carryed himselfe with great respect and reuerence towards him. And hauing rested the, and remained in this maner some daies together, relating to Elizabeth those stupendious thinges which passed in the Temple, thereby to comfort her & to confirme her faith, our

B. Lady,

B. Lady , with her child Iesus and Ioseph giuing thanks for their good entertainment, departed from thence, and went forward on their way to the city of Nazareth, as to their own poore home and place of rest : where yet they enioyed but little rest, as shal be seene in the ensuing Chapter. Let vs humbly beseech him that howsoeuer little rest we doe enioy in this world , we may enioy true rest in the world to come. Amen.

DOCUMENTS FOR VS.

1. **T**He B. Virgin, submitting herself to the law of Purification, did nothing preiudice her former sanctity, but did more illustrate the same with this act of humility : leaving a most excellent example to all spirituall persons, not to thinke their good name, by the holy exercise of humility , to be diminished, but rather to be the more augmented.

2. The paire of Doves or Turtles

which



which our Lady bought, entring in at the Temple doore, ought to put all persons in mind of either sexe, with what eyes, and with what hart, they ought to enter into the Temple of God.

3. Simeon hauing receaued Christ, it loathed him to liue any longer. If thou couldest receiue Christ with the like feruour, it would loath thee to liue so much as an houre, & sweeten vnto thee euen death it selfe, as it often doth to the B. Martyrs.

4. Whē our Lady was in the height of all her ioyes, Simeon told her of her future sorrowes. To shew, that tribulatio is so profitable, that Christ did mingle the same with all the ioyes and consolations which his beloved Mother had of him. They therefore are in a great error, which fly afflictions, and place their whole felicity, in following of these present pleasures.

Of

*Of the Flight of our Lord Iesus, with  
his Mother and Ioseph, into  
Egypt. Mat. 2. 13.*

## CHAP. XIX.

**W**HEN our B. Lady,  
with her holy hus-  
band and her belo-  
ued child Iesus were  
come to Nazareth, hoping there  
to liue with some quietnes and con-  
tentment amongst their kindred, su-  
specting nothing in the world of the  
conspiracy of King Herod, who be-  
cause of the fame which now euery  
where began to be dilated of the new  
borne King, intended to slea, and  
murder the childe: God to preuent  
so wicked an act, sent in the dead of  
the night, his holy Angell (as Ori-  
gē, Haymo, & Saint Anselme thinke,  
the Angell Gabriell) warning him to  
take the child and his Mother, and to  
fly into Egypt, because Herod would  
seeke

seeke the infāt to destroy him. Whereupon Ioseph presently starting forth of his sleep, went to our Lady, and told her those heavy tydings. O wonderfull hard and heavy newes to the father of this holy family, to vnderstand that in the dead of the night (when men vse to haue greatest horror of all trouble (he with all his houthould must arise, & in such hast walke by darke, through such vncoth and vnknown wayes!

2. And thou (Deare Iesus) what wonderfull hard and heavy newes is this to thee? Alas, how soone dost thou begin to suffer for vs? What euill, or what incōmodity hast thou brought to the world, that it should so soone threateningly accept against thy life, and stirre & excite such tempests against thee? Consider likewise what a conflict and agony this suddaine newes wrought in the hart of our B. Lady, to vnderstand that so mighty a King as Herod was, fought after the life of her sonne. Behould therefore how she (thus wholly ama-

zed)

zed) bestrideth her selfe, to preserve  
my fast; what precious treasure, and  
what pittifull teares she sheddeth  
vpon the face of her tender Sonne.  
Consider next with what speed, and  
hast she is constrained to take vp her  
little Sonne lying fast a sleep, and  
speedely and hastily to get her gone,  
without taking leaue of any body,  
for feare least any harme or danger  
should befall vnto him thorough  
her default: & how that B. babe, not  
suffered to sleep, and awaked, and  
disquieted at so vnseasonable an  
houre, beginneth to weep; And heere  
haue thou compassion on them, if  
there be in thee, any bowells of com-  
passion.

3. Thus fled that great and sove-  
raigne Lord, the pursuit of his wic-  
ked seruāt, traueilling with his young  
and tender Mother, and with that ve-  
nerable man his supposed father, all  
that perillous and painfull way, some  
twelue or fiftene dayes iorney of a  
common footman (paradventure to  
them, some two monthes trauell)

through



through that desert and vnhabited place. O good Lord how did they there for their food & liuing? What shift did they make in that long voyage, for harbour and lodging? How ofte being overtaken with the night, seldome finding in those desert places any dwelling, or so much as a tree to shroud or couer them, are they compelled to ly vpon the bare ground, and to sleep without other couering to couer them, then the open heauens. O my soule, that thou couldest haue been a bed to wearied Iesus, whē he was cōstrained to ly vpon the ground!

4. Thus trauelled together this most holy company (so much vndisposed vnto trauell) our blessed Lady for her youth, Ioseph for his age, & the heauely child whome they are to beare, scarce two months old. Heere therefore ought we to haue very deep & inward compassion of him, and not to thinke any trauell great or laborious to doe pennance for our selues, sith Christ himselve, vnder tooke so great paine and trauell for

vs; who being Lord of all Lordes, & king of all glory in his proper person sustained for vs; both prosperity and aduersity; For behould how in his birth he was magnified of the Shepheards as Almighty God: and a little after, was openly circumcised as a sinner. The three Kinges did homage vnto him, offering vnto him great abundance of gold, and of other treasure: yet remayned he still in the Stable amongst brute beastes, as if he had beene the child of some other poore man, who had not wherewith to buy a house. He was presented in the Temple, and greatly extolled of Simeon & Anna; & now he is willed of the Angel to flye into Egypt for feare of Herod, as if he wanted so much power and might as to withstand one only man. Thou therefore that sufferest here any crosse or aduersity, possesse thy soule in patience, and expect not to haue prerogative aboue him that would not take it to himselfe, nor giue the same to his dearest Mother.

5. Now

28. Now as soone as the B. Child Iesus with Ioseph & his Mother, were come into the land and country of Egypt, euen at their very entrance the diuels trembled, and all the Idols of the country fell downe to the ground, as not able to endure the presence of God, according as long before had beene prophesied by the Prophet Isay; For as in the departure of the children of Israel forth of Egypt, there was not a house in Egypt, in which by Gods apointment the first borne fell not down for dead: euen so now was there not a Temple in Egypt wherin the Idolls fell not downe: like as the Idoll Dagon fell downe, when the Arke of our Lord drew neer vnto it. Which miracle diuers graue Authors haue deliuered and warranted vnto vs, as Euagrius, Palladius, Origen, Eusebius, Athanasius, S. Ierome, with sundry other approued Writters.

29. Being come into that barbarous country (to a citie called Hermopolis, or Limopolis) arriuing there cold & nūbe, in the depth of winter,

exceeding weary after their iorney,  
wanting language, and having no  
friend, nor acquaintāce in that place  
to whome to repaire: B. Lord, wither  
went they that first night, and what  
hard thift made they for harbour &  
lodging? For, if being in their owne  
natie country, & among their kin-  
red, they were compelled to lodge in  
a stable of beastes, what lodging had  
they amongst those strange and bar-  
barous people?

7. But let vs suppose that God of  
his goodnes did touch and mollify  
the hart of some man or woman, to  
affoord them harbour in some back  
house: where the first thing that the  
Virgin doth, is to sed Ioseph to seeke  
for fire, that so she might vnbind and  
open that pretious treasure, and war-  
me and bring to feeling the cold and  
benumbed handes and fecte of her  
B babe. Where behould with what  
tender and motherly affection, she  
first heateth her owne hand, and then  
gently chafeth and batheth therewith,  
his face, his breast, his hands, his feet

and



and all his body . But alas meat she hath not to giue him , and her milke is runken in through the extremity of cold: yet she giueth him that little which she hath, wilning that all the bloud in her body were turned into milke, so that she might giue her child his full satiety . Their logging that night was peradventure vpon some straw , spread on the ground , wanting (as sorry as it was) so commodious a cradle wherein to repose the babe , as was the manger she left in Bethalem .

8. Afterwards they hyred to themselves a poore house , wherein they dwelt as pilgrimes and strangers , as poore and needy , and as vtterly vknownen and despised people. Peradventure also, they dwelt not allwayes in one place , because of the cruelty , of the people, or else because of their owne pouer y , or for some feare of persecution , or for some other holy respect : yet supporting all sortes of pressures, whatsoeuer with incredible patience , for that they had preserved

in safety their chiefest treasure In all which points doe occure vnto vs matter of great compassion, to consider, how, and whereof they liued so long in that strange coutry: all which shalbe handled in the ensuing chapter, if first we beseech him of his mercy, that we in like maner, may safely preserue our chiefest treasure, which is his honour, and our saluation. Amen.

## DOCUMENTS FOR VS.

1. **I**oseph admonished by the Angel of his flight into Egypt, presently without all delay, arose by night, and with the Mother and the child, began his iorney. Wherin religious persons haue an excellent example of holy obedience, and of simplicity of iudgment, without discussing the will of their Superiour, whether he commandeth right, or wronge.

2. Christ chose to fly into exile for sundry reasons. 1. That none mould

be

be exposed to danger in the house wherein he should be harboured and concealed. 2. To teach vs to leaue & resigne the earth to earthly men, so that we doe not hazard the losse of heauen. 3. To shew that the followers of Christ haue no permanent place in this world, but are to seeke for one to come. 4. Our Lord would fly into Egypt, and not into the country of the three Kings (where he was sure to be well intreated) to the end to endure hunger, cold, and other incommodities for the loue of vs.

3. Our Blessed Lady fled in haste without bidding any body farewell, and leauing all she had behind her, for as she knew how to prize that treasure which she carried, according to the value thereof; so weighed she not to loose all she had, to assure the life of that which was so deare vnto her: let vs learne in this wise to prize Iesus Christ (that peerles treasure) and rather then to loose him, to loose whatsoeuer we haue in the world.

4. Our Lady and her Sonne, fled of the

from

from the fury of Herod, least killing him, he should be guilty of so hay-nous a cryme: beseech our Lord Iesus to giue thee grace, either in thy selfe or in others, to fly all occasions of of-fending him.

5. The flight of Christ into Egypt, doth signify, how the iust man ought to fly from the peril of sinne, vnto the state of holy penāce, wherein he ought to perseuer vntill the death of Herod: that is to say, vntill the assaults of the enemy doe cease, and that the affections of the minde be fully mortified.

*Of the death and slaughter of the  
Innocents. Mat. 2. 16.*

## CHAP. XX.

**H**EROD perceauing, that the three Kings returned nor vnto him, nor brought him no newes of the new borne King, were it that



he suspected that they were deceaued in the apparitiō of the Starre, & therefore were aihamed to returne vnto him: or that some other accident had befell them: or that he himselfe was distracted with other affaires of his Court: or that the prouidence of Almighty God had so disposed, for the safety of his blessed Sonne, he ceased at that present to make any further inquiry after Christ. But the same increasing dayly in the citty, and hearing afterwards tell of those thinges which happened in the Temple, as what holy Simeon had sayd, what Anna had prophesied, and the like, he vehemently suspected that he was deceaued by the Kings: & being exceeding angry, partly to see himselfe contemned of them, and partly for feare of loosing his kingdome, he presently published a most bloudy edict, commanding all the children that were in betholem, and in all the borders thereof, and adiacent places, from two yeares old & vnder, should be murthered: perswading himselfe

tha

that in so doing, he should murder him also, whose life he so much doubted, and whose death he so much desired, that he vowed not to desist till first he had got him dead or aliue.

2. This sentence of Herod, doth not only discouer vnto vs the extreme and neuer-like heard cruelty of this tyrant King, but withal his extreme blindnes and folly ( as Saint Gregory of Nisse, brother to S. Basil most learnedly noteth. ) For what ( saith this holy Father ) moued him to massacre so many little innocents? He perhaps will answere, that it was the apparition of the Starre, which appeared to the three Kings, who told him that it signified the birth of a new King. But tell me ( thou great foole ) if this new king be so mighty that he can alter, and moue the very heauens, it followeth then, that he is out of thy iurisdiction, power, and iustice, wherefore then commandest thou to be proclaimed so cruell an edict against these infants? What offence haue they committed?

What occasion haue they giuen thee to pronounce against them so bloody a sentence, sith we see no other crime as yet in the, but that they are newly come into the world? And for this cause alone, thou fillest the whole city with butcherly hangmen, & commandest all the mothers vpon paine of death, to assemble themselves with their little infants. O hard choice, O cruel sentence, if neither appeare, sentence of death is giue on both: if both appeare, one at the least is sure to dy! It is very probable, that the fathers also, and the next of kindred, found themselves present at this so heauy, and dolefull a spectacle.

3. Now what wordes may suffice to expresse, and to set before the eyes of men so strange a calamity: those teares, confused and lamentable musicke, of children and mothers, of fathers and friends, who all cryed and exclaýmed together, against those bloody butchers, and tyrants of their owne blood? Who is able to represent by wordes, the lookes of the hág-

man,

man , presenting the point of his sword to kill the child , his eyes furious and bloody , his wordes fierce, haling with one hand the infant to him , and with the other shaking & brādishing his sword to butcher him? And on the other side, to see the wo-  
full and lamenting mother to pull her sonne, presenting her owne head , to receaue the blow let fly at the child , to the end her eyes might not behold the ruine of her owne substance? Who is able to declare the sorrowes of the fathers , their earnest prayers, their great large offers, their cries, their groanes , and the last kisses & imbraeinges, which they gaue to their little babes?

4. Who is he that hath teares inough, sufficiently to deplore so many kindes of calamities , & sorrowes of afflicted mothers , considering on one side , the innocent babe sucking the breast, and on the other side, receauing the stroke of death , which pierceth his body through and thorough? The dolefull mother, on the



one side, giuing her dug vnto her sonne, and on the other side see streaming vpon her breast, the blood of him to whom she gaue suck ?

5. And for as much as the edict of the cruell tyrant imposed this murder vpon al the children vnder two years old, it happened that some louing and tender mother had two sonnes, so that me thinkes I perceauē. two of these murtherers about one poore mother. O great cruelty, O beastiall fury, for what greater inhumanity was euer heard, then to heare and see such effusion of blood ? To see the death of so many infants, torment so pittifully so many mothers, and to leaue so many sorrowful fathers without sonnes ?

6. Consider in these tender infants, the wonderfull grace of Almighty God. Their tongues were as yet not able to confesse Christ, and they were now made worthy to dye for Christ. Scarce had they bodyes to receiue woundes, yet had they wherin to suffer for Christ. O how happy was their

natale

natal day, in whose first entrance into this life tēporall, presently occurreth life eternall. They were not yet ripe for death, and yet they happily dye to life! They had scarcely taken possession of their cradles, and they haue now attayned most glorious crownes. They are cruelly torne out of the armes of their mothers, but are forthwith carried, into the bosomes of the B. Angells.

7. Ponder heer the greatnes of the diuine goodnes, which shineth maruellously in these little infants. For what greater liberality of Almighty God can be considered, then to see, that God not only accepteth for an aggreable sacrifice, but euen for martyrdom, a death endured by constraint, and not voluntarily? Where there was not desire, but force and violence. Where there was no precedent merit, but meere casuality. Where the hart was not martyred, but only the body tormented. Where deuotion was not the cause they suffered, but only cruelty that massa-

cred. Where finally was present the tyrants sword to slaughter, but not the minde to desire this martyrdome. But al whatsoeuer was wanting heer, was supplied by the grace of Almighty God, who changed those calamities into crownes, and those meere accidents into merites, for that the malice of Herod, cannot be greater then the goodnes of Almighty God. For if that malice extended it selfe so far, as to inflict paine without demerit, it is no maruell, if this Goodnes extended it selfe, to remunerate and to crowne without precedent merit.

8. Next let the deuout soule ponder in this place, how greatly that barbarous cruelty and malice of Herod, wounded the hart of most sweet Iesus, in behoulding the massacre which was made, of these innocents for his occasion. For it is verily to be presumed, that the knyfe or sword, that broached the body of each of those Innocents, pierced his soule quite through with compassion and sorrow, mouing him to loue them,

and

and to endure as many spirituall, as they did corporall martyrdomes.

9. It is likewise very probable, hat with a mayne streame of teares, the Virgin Mother vnderstood in Egypt the lamentatiōs of these pittitull mothers, with some of which she might haue formerly been familiar & cōuersant. Yea, if the bruite hereof came to the eares of Augustus Cæsar as far as Rome (who said, that he had rather to be Herodes Hogge, then Herodes Sonne), neither could it be likewise hid, nor concealed from the Virgin Mother in the land of Egypt, who was also maruellously afflicted for this tyranny.

10. The holy Scripture concluding the discourse of this bloody tragedy saith: *A voice was heard in Rama, Rachael weeping for her children, and would not be comforted, because they were not.* This word Rama, Ludolphus, and other holy Writters, interpret *altis*, on high: For euen so this voice crying for vengeance, reached to heauen by its fearfull clamor, and brought with



it to Herod, a most dreadfull & horrible punishment in this world, and the euerlasting paynes of hell in the other. For (as Iosephus the Iew relateth) Herod dyed ouerwhelmed with sundry horrible diseases, eatē of wormes being yet alīue, tormented with an insatiable hunger, & with a most loathsome saūour, insupportable to himselfe & vnto others: accursed in his children, who were ether by himselfe yet liuing (as the same authour saith) deprīued of life, or miserably perished by sundry misfortunes and disastereous deaths. For albeit he had a second descent, and a number of children, yet by the iust iudgment of Almighty God, within a few yeares his race was quite extinct and abolished, according to the prophesy, which saith: *Let his name be blotted out in one generation.* Pray we our Lord, that we may be delīuered from the like sinne, and from the like fearfull punishment; which he for his mercy take vouchsafe to grant vs, Amen.

## DOCUMENTS FOR VS.

1. **O** Vr Saujour Christ was no sooner borne, but forthwith there arose vp a Herod for to kill him. Christ shall no sooner be borne in thy hart, but forthwith many other Herods will arise, to seeke to destroy him: such are the world, the flesh, the diuell, conterfet friends, & the like.

2. These things happening vnto Christ, he fled into Egipt. These things hapning to thee, fly into solitude, & separate thy selfe from the company of men, especially from such persons, as seeke to depriue thee of thy spiritual life.

3. Weigh what an abhominable vice, ambition is, and desire of raigning, for which this King committed such horrible mischiefes, & barbarous cruelties: and fly all desire of rule in worldly gouernement.

4. Herod did not hurt the children whom he slew, but crowned them: so

wicked tyrants by their persecutions, doe not hurt the holy martyrs, but augment their crownes and christian religion, which they endeavor to extinguish by their cruelty.

5. Amongst many fathers & mothers, only Ioseph and Mary were secure, for that they had Christ in their company. To shew that he who hath him in his company, may be secure and assured to be deliuered out of all dangers whatsoever, though all the enemies on earth, and all the diuells in hell, should make warr against him.

6. Christ departing from Bethelē, there was nothing heard but great mourning and lamentation. For euen so most certaine it is, that in the place from whence God departeth, there remaineth nothing else but sorrow and wayling.

Of the māner of life of this holy family, during the seauen yeares that they liued in exile in the land of Egypt. Mat. 2. 14.

## CHAP. XXI.

**O** V. R. Bl. Lady with her holy infant, being now secure from the feare of their enemies, and having gotten in an unknown country, a poore harbour ouer her head, her hart began to be somewhat at ease, so that now the next thing she doth is to cast with her selfe how to discharge her duty to her blessed child, how to bring him up, and by what means to get for him his daily bread. First therefore (as S. Bonauenture saith) that excellent Lady of all the world, applieth herselfe to sow & to spinne for other folks, who carrying the same home to those for whome she wrought, and finding their work



to be so well done, were moued with loue and with pittie towards her, in seeing so faire a young woman, so willing to worke to get her liuing, & admiring the resplendent beauty of the B. babe which she bore in her armes, ( besides paying her for her worke ) they peraduenture bestowed vpon her a peece of bread, or some other relect, for her selfe & her child, which she with great thankesfulnes and humility receaueth of them, beseeching God for to reward the. And they liking her worke, do giue her more.

2. Then she speedily returneth home, for she desireth not to be long abroad, applying her selfe, now to sowing, now to spinning, now to praying, and the rest in feeding and looking to her B. babe. Whome having sweetly brought a sleep, she layeth downe in a little cub of bords which Ioseph had made in forme of a cradle, that so she might both sit at her worke, and rocke the child. O that I knew the Iullaby, wherwith that lo-

uing

uing Mother, sweetly lunge her child  
a sleep ! But what other was it , then  
that diuine ditty so full of seruour.  
*My soule doth magnify our Lord, and my  
spirit hath reioyced in God my Saviour ?*  
Thus this heavenly treasure of Maries  
soule, somerimes sleepeth, somerims  
sucketh her maydens mylke, & som-  
times dallieth with her motherly  
dugges, as other little children do. In  
this wise that Lord of Maiesty , pas-  
seth over the first yeares of his B life,  
which he like another weake & vna-  
ble infant, ( and not as he who abso-  
lutely commandeth both heauen &  
earth ) spendeth in lying in his cra-  
dle . O louely vertue of holy silence ,  
how wonderfully dost thou rauish  
my soule , seeing a God of such Ma-  
iesty to keep silence , and to be as it  
were vnable to speake for the space  
of a yeare ?

3. The B . Babe being a yeare old,  
the tokens of loue betwixt the Mo-  
ther & the Sonne , begin to appeare  
more and more. Whereof to speake  
( before I launce my selfe any further

into

into this sea of loue ) I could wish that a fountaine of tender affections would burst forth of my breast, to helpe me to expresse their mutuall loues; or that I had standing by me, some true & tender harted mothers, to relate vnto me, the loues, the culles, and tender affections, which they expresse to their little babes, and they likewise againe to the, that so I might be able to vtter the tender affections betwixt these two, which yet if they should assist me altogether, and all their loues be in one mother, neuer could they be comparable to the tender loue of this little child vnto his mother, nor of this mother vnto her child.

To speake therefore of those things which are vsual to other infants at a yeare old, and cannot in reason be denyed to him (who as the Scripture saith, made himselfe like vnto vs in all things sinne excepted) imagine first, what contentment & what ioy of mind the B. Virgin did conceaue, when she first heard her

hauenly

heauenly babe begin to speake, and to forme and pronounce imperfect wordes, as *mam*, or the like, instead of *mother*. How carefully did she re- taine that first word, ponder in her mind the meaning of it, and gladly recount it to Ioseph when he came home. But how much more carefull was she, both in conseruing them, pondering, and very deeply imprim- ing them in her hart, when he began to speake more plainly. For well she knew that all those wordes, were the wordes of God himselfe, and that all his actions, yea euen those of his ve- ry infancy, were our instructions.

5. Imagine secondly, what cogita- tions the hart of the Virgin had, to carry, and hold him in her armes, whome she knew euen then, to be more truely held and borne vp in his, then he in hers. And now and then with what affection and joy, she lifed vp his little body towards heauen, who for her seruice, hath now assumed her thither in soule and body, and crowned her Queene



of Saints and Angells ?

6. Imagine thirdly, what inward ioy she felt, when first she fate him vpon his feet, and taught and learned him to goe alone: now removing her selfe a litle from him, and then calling him, and saying: *Come, my Iesus, come vnto me*, and in this wise learning her God to goe alone. Blessed Lord, how gladly did the little child runne vnto her, and how ioyfull did the Mother extend her armes, to claspe & hugge within them that most inestimable treasure, hastning towards her ? Where thinke withall, how wonderfull chary and wary she was, least he should chance to catch a fall, or bruse and hurt that amiable face; of whom (like another Angell) she was most carefull, least he should dash his foot against a stone.

7. Imagine fourthly, what comfort she conceaued to see that blessed Babe sitting by the fire, & warming his handes, who enflameth both men & Angells, yea the highest Seraphins themselves, in his burninge loue ?

What

What affections, & what cogitations, to heare him aske of her somewhat to eate, who opening his holy hand, filleth with his blessing, euery liuing creature? How gladly, she beheld this heauenly Lambe standing at her knee, and pretily going & houering about her? How many times did she sticke her needle in her worke, and stoop to catch him in her armes and louingly to kisse him? O happy hart, which wast thus vnited with the hart of Iesus! O happy hand, which didst so often handle the hand of Iesus. O happy lippes, who were so often ioyned and laid to the lippes of Iesus, yielding a most delightfull sweetnes vnto them, but drawing much more delight and sweetnes from them.

8. Imagine fiftly, what cogitations this holy Mother had, when she made him ready, and vnready, cloathing him with her owne hands, who cloatheth all creatures below in earth, & aboue in heauē. In performing wherof, how often did she with most profound deuotion of soule, a hundred,

yea.

Heigham, J.

yea a thousand tymes, kisse the linnen, the garments, the garters, the gyrdle, and euery thing that went about him. And finally, how blessed Ioseph also returning frō his worke, helpeth to hould this diuine babe, And finally, when either they rise, or goe to rest, both of them vpon their knees, meekly offer vp their prayers at this altar of Mercy lying a sleep.

**10.** These, with many other like pious affections, may the deuout soule safely draw from the mutuall loue that past betwixt the holy Virgin and her heavenly lambe, from the first, vnto the fifth or sixth yeare of his infant age; where nothing is affirmed in this case, but that which we commonly see in euery mother vnto her child. And who may with modesty deny that to the Mother of God, which yet is graunted to euery other mother, no mother euer hauing such a louely child as this, nor yet such cause to loue him, as this mother had?

**11.** So soone as the child Iesus be-

gan to be about five yeares old, he went, (as Saint Bonaventure saith) too and fro of his mothers errandes, as in fetching of water, gathering vp of chippes where Ioseph wrought, carrying home of his mothers work, bringing her mony for it, and asking other: for of these thinges the Sonne of God was not ashamed being sent by his mother: for that meeke Lord, refused not to doe such lowly seruices, nor had his mother any other seruant, for all her liuing was in meeknes and pouerty. And what if sometime (as the same Saint saith) rendering the worke, and asking the mony his mother had earned, some curst and shrewish woman answers him snappishly, taking the worke forth of his handes, and sending him packe without the mony. Alas how many wrongs are done vnto such as be strangers, & out of their country? And thus returning home, and being hungry, he asketh bread, and his mother hath it not to giue vnto him. Doubtles in this case her tender hart

was



was smiten with griefe , she moaning him and comforting him with her wordes, when she had not wherewith to giue him to eate : and many tymes alio sparing it out of her owne belly, to saue it for him. Now if they were thus constrained to labour for their liuing & dayly sustenance, what shall we suppose of their poore apparell, lodging , and other necessities belonging to howsehold ? Had they like vnto vs , of euery thing double ? no doubtles, for they that loued perfect pouerty, would not possesse , although they might, that which was contrary to this holy vertue .

11. Now what can be imagined more stupēdious & ful of amazemēt, then to see the Sonne of the highest, to exercise himselfe in such humble offices ! To see the fountaine of euerlasting life (whereof who so drinketh shall neuer thirst) to beare a pitcher in his hand , & to fetch water at an earthly fountaine ! To see the bread of euerlasting life ( whereof who so eateth shall neuer hungar ) to de-

mand

mand bread for very hungar. To see him to gather chippes into his lappe who gathereth the Saintes into his glory. To see him sent of his mothers errandes, who hath both Cherubins and Seraphins to send, & obey vnto him at his very becke. Auant, auant all worldly glory & superbity, sith I see my Lord in such humility. Fly, fly farre from me all scornefullnes and squemishnes, sith I see my B. Lord not refuse to soyle his fingers with thinges of such basenes.

12. These thinges finally and the like, may we meditate of our Lady and Ioseph, and of the B. Child Iesus in his tender infancy, not disdain- ing to cōceane those thinges of him which seeme humble and childith, nor yet to become little, with little Iesus, for they breed deuotion, aug- ment feare, enkindle seruour, caule compassion, purity, simplicity, fami- liarity & conformity with his B. life. Yea, the meditation of such thinges abate pride, quench couetousnes, & confound curiosity. Finally, well may

we meditate of him thinges humble and lowly, for that we are not able to ascend to such high and lofty.

### DOCUMENTS FOR VS.

1. **N**Oble personages, falling into pouerty by Gods permission, ought not to bould it for any shame, to apply themselves to some laudable exercise to get their liuing, seeing the Lady of Angells disdained not to spinne and sow, to get her liuing, and her little child.

2. Christ, when he first began to speake, did like another little child, forme & pronounce some imperfect words. How greatly ought this example to confound in vs, all affected language, to see the wisdom of God, and eloquence it selfe, to lisper in speaking.

3. He doth carry Iesus betwixt his armes, and with delight doth lift him vp towards heauen, who the day he receaueth is wary of falling into any sinne, and with wordes and af-

fection,

fections full of loue , doth often liſt  
vp his hart vnto him.

4. He ſuffereth Ieſus to fall, and to  
ſaue his foot againg a ſtone , who  
the day he hath receaued his deare  
Redeemer, doth commit any deadly  
finne.

5. He maketh ready and vnready,  
cloatheth & vncloatheth bleſſed Ieſus,  
who ſpareth ſomwhat from his owne  
backe, to cloath his poore and needy  
members .

6. Laſtly, he doth kiſſe his gyrdle,  
and his garters , who is ready to be  
bound or imprifoned, for the profes-  
ſion of his holy faith.

7. And in this manner mayſt thou  
eaſily moralize the other points.

**K**

of



Of the returning of our Lord and Sa-  
 uiour Iesus out of Egypt into the  
 land of Israell. Mat. 2 19.

## CHAP. XXII.

**A**FTER seauen yeares  
 fully ended, in the which  
 our Lord & Sauour Ie-  
 sus had liued in banish-  
 ment, and as a pilgrime in the land  
 of Egypt, at the last the Angel of God  
 appeared to Ioseph in his sleep, wil-  
 ling him to take the childe and his  
 mother, and to returne into the land  
 of Israell, for that they were now  
 dead, that sought to kill and destroy  
 the child. Imagine where as this time  
 little Iesus is, & what he is a dooing  
 at that present; peraduenture he is in  
 the street coming homward with his  
 pot of water, in the cōpany of other  
 litle children, wonderfull glad to vn-  
 derstand this newes, that leave is  
 graunted them after their long exile,

to returne againe into their owne Country.

2. They hauing given their neighbours to vnderstand of their departure, behould how on the morrow morning, some curtcous men & women of their acquaintance come vnto them, to bring them a litle on their way, and to accompany them forth of the citty, in requitall of their loue and pleasing conuersation, which in occasions they had found in them. For they told their neighbours, some dayes before, of their departure, because it was not conueniēt for diuers respects, that they should depart from thence, sudainly, and as it were by stealth; it being otherwise now with them, then when they came into that country; for then they feared the death of their child, but now their enemy being dead, they were deliuered of that feare.

3. Now imagine heere, how they begin to depart and set on their way, holy Ioseph going before with the men, and our Lady following after

with the women, houlding litle Iesus by the hand, for the will not let him come behind her (as once she did) nor suffer him any more to be out of her sight: and being come at the last without the gates of the citty, Ioseph curteously thanking them, would not suffer them to goe any further; and they right curteously thanking him, were loath so soone to leaue their company.

4. Then some of the men taking compassion of them, & of their great and aparant pouerty, calleth Iesus vnto them, & giueth the child some peece of mony towards their expences, which the heauenly child is halfe aghamed for to take; yet for the loue he bare to holy pouerty, he put forth his hand, and accepteth the almes, beseeching God for to reward them: and being called of some of the women, they also did the like vnto him: the holy Mother no lesse aghamed the the Sonne, yet humbly & curteously giueth them thankses for their charity towards them. At the last louingly imbracing

embracing them (the teares standing in their eyes for tendernes) they pray God to be with them : and then goe forward on their iorney. O what a griefe and sorrow was it, to those of that place , when they saw these holy Saints would needes forsake them ? So great the contentment was which they tooke in their cōuersation, especially those who by their example had beene conuerted vnto the faith.

5. Consider heere, how the three most excellent creatures of the whole world, the Sonne of God, the Mother of God, and the guardian or foster-father of Almighty God, returne frō the land of Egypt into their owne country, like poore & needy people, For we heare of no Chariots nor waggōs to carry their goods, but as they came poore & needy into that cōtry, so continued they poore, and departed poore forth of the same. Here therefore ought the deuout soule to haue great compassion, seeing that he whose is the whole earth, with all its plenitude, chose for himselfe, his



father & Mother such exceeding poverty, and to liue so long a tyme in so great penury. Blessed Lord, how greatly doth holy pouerty shine and shew it selfe vnto vs both amiable, & imitable in all their actions?

6 Now the tyme of our Lords departure out of Egypt, was ( according to diuers approued Authours ) about the feast of the Epiphany, the hardest & coldest time of al the winter wherein to trauell. Thinke then of the manifold incommodities, which he sustained in this iorney. O sweet Lord Iesus, thou faire young child, thou that art Lord and king both of heauen and earth, what great labour art thou put vnto, and how soone beginnest thou to suffer for our sakes? Well spake the Prophet in thy person when he said: *I am poore, and in labour, from my youth.* Sweet Iesu, how wastest thou, or how wast thou caryed all that long way, in those thy young & tender yeares? For it seemeth that this thy returning againe into thy coutry, is more grieuous & painfull,

both

both to thy selfe and to thy leaders, then was thy first departure from it: for thou wast then so little, that thou mightest easily be borne in thy paréts armes, but now thou art growen bigger, and elder in the space of seauen years, so that thou canst not well be borne, and yet to goe thou art not able for tendernes of age, and againe to ride thou art not accustomed.

7. Thinke therefore, how sometime litle Iesus goeth afoot, vntill he be so weary that he can go no more; And then how his father toketh him vp in his armes, and setteth him vpon the backe of their sorry Ass and slow of pace; where his delicate and tender body is exposed to the winde, rayne, and to the snow, and is so bitten and pinched with the weather, that many tymes he looseth the feeling both of handes and feet, and is constrained to tremble & quake for very cold, saying to his mother: Mother I am so cold, that I know not in the world what to doe. Who for tender compassion taketh him downe,

saying: Alas my deare and tender child, how sorry am I that I cannot help thee, come put thy handes, my dearling, into thy mothers brest, that so thou maist heate them.

8. At night when they come vnto their place of rest, the tender body of little Iesus is so soare and weary, that he hath no stomacke to eate his meate: which I leaue thee to thinke, full many a tyme, how short and sorry it is, after so long and so painfull a iorney. Then our Lady walseth his feet, and peradventure like S. Mary Magdalen, wipeth them with the haire of her head; and hauing layed him downe to sleep, she rubbeth and maketh cleane his hose and shoes, & his other garments and dryeth them against the morning: meane while holy Ioseph watereth their wearied beaft, and giueth him whereof to eate, being so needfull to them in that iorney. Now who is he, that behoulding these so worthy personages, and in such great authority with Almighty God, to do such base and abiect workes,

workes, will refuse the basest and humblest workes that are in the world, and not rather subiect himsele, to euery humane creature for the loue of God?

9. Coming at the last to the end of that weary desert, the way whereof had lasted so long, there they found (as S. Bonauenture piously imagineth) Iohn the Baptist, who had begun at that time to liue in the desert, doing of penance, and leading a life exceeding rigorous, wonderfull glad and ioyfull at their meeting together. This holy Baptist was a worthy child from his very birth. He was the first Hermit, and the first beginner of religious life now practised in the new law. He liued alwayes chaste. He was a great preacher, and a precious, and most glorious Martyr, & therefore wonderfully beloued of our Lord Iesus for his rare vertues.

10. Hauing passed the riuer of Iordan (where afterward S. Iohn Baptized) they next came to the house of our Ladies cosen S. Elizabeth,



where theſe holy wayfarers reſted & reſreſhed themſelues for a litle while. And there Ioseph vnderſtanding that Archelaus raigned in his Fathers ſteed, by the counſell and aduiſe of the Angell of God, he retyred himſelfe with the B. Child and his mother into a cittie of Galile, named Nazareth, wherein was their owne houſe. to the end, that by meanes of his nurſing and continuall preſence, he might honour that ſacred dwelling, wherein he had taken human fleſh. Which being transported from thence vnto the Hill of Loretto in Italy, is a wonderfull ioy and comfort to all deuout Chriſtians, who in great reuerence and deuotiō euen to this day, kiſſe the very walles, which the child Ieſus (after the manner of other children) had walked by, and touched, and handled with his holy handes.

11. The B. child Ieſus now returned out of Egypt, we may deuoutly thinke how the louing kinred and friends of our Lady, come gladly to viſit

them,

them, and to welcome them home : bringing with them such presents & giftes, as they supposed most needfull to them, who found their owne habitation so poore and destitute of all prouisiō : where this holy family, lead togeather a poore and simple life, but not without great aboundance of spirituall riches, incredible ioy and comfort of mind. Let vs beseech our Lord for his mercy sake, that how poore soeuer our life be in this present world, we may after their most holy example, place our chiefest cōfort in those spirituall riches of the world to come. Amen.

## DOCUMENTS FOR VS.

1. **S**Eauen yeares did our Lord Iesus lue in banishment in the land of Egipt: a great comfort for all those who in these tymes of persecution, are forced to fly, and are banished their country for the Catholike faith, because in this they are made like to our Lord.

2. Our Lady held her Sonne fast by the hand, for feare of loosing him, as once she had done: after whose example, do thou hold him so surely by the hand, that thou neuer loose him by thy finnes.

3. If B. Iesus disdained not to take an almes, dildainne thou not (albeit thou blithe) to take an almes, although before thou hast beene so rich, that thou wert able to giue to others.

4. He truly returneth backe into his country, & is ioyfully receiued of his acquaintance (both of men in earth, and Angells in heaven) who falling from the Church for feare, returneth againe to her communiō, to the great comfort, both of himselfe, & all the faithfull.

5. Thou who art poore, and dost often walke a foot in wet and cold when others ride, thinke of the incommodity of this iorney of Christ, and it cannot choole but somewhat comfort thee.

6. Then is Iesus set by vs vpon a

sorry

sorry beast, and very slow : when we find our selues dull and lumpish in our deuotions, or in the doing of other good workes , because of some difficulty that there is doing of them.

7 . Thus maist thou spiritualize his pinching cold, the heating of his handes in his mothers breasts , the rubbing & cleasing of his cloathes , and the like .

*How the child Iesus was lost at twelue yeares old : and how he was found in the Temple of Hierusalem. Luc.*

2. 42.

## CHAP. XXIII.

I. **T**HE Blessed Child Iesus being twelue yeares old , his Mother , together, with holy Ioseph his supposed father, went vp to Hierusalem to the solempne feast of the Pasceouer which dured the space of eight dayes



at which solemne feast, euery man was bound to repaire to that holy place, according to the commandement of the law. And albeit no women were obliged to the keeping of this law, yet many wēt of their owne deuotion: wherupon the deuout Virgin also ascēded thither euery yeare, leading with her her little Sonne, whome she loued to well either to leaue at home alone, or recommend to the care of any other.

a. In this tender age of twelue yeares, ( being the most flourishing and most gracious estate of humane life ) went the child Iesus with his parents to Hierusalem, trauailling on foot all that long and tedious way, to wit, some threescore & fourteene myles, or thereabouts, to honour his heauenly Father in those appointed feastes: for not a litle was the loue and connexion of willes, betweene the Father & the Sonne, but far greater was the inward sorrow and affliction of his hart, when he came thither, and beheld the dishonour

which

which there was done ( by a number of sinfull and wicked persons ) then was the outward ioy which he conceaued, in all those poyntes and great solemnities. Thus goe they all three, according to the custome of the law, to render thâkes to Almighty God, for the benefits they had receaued of him: in which going they declared, a maruellous sanctity, a great reuerence at their entry into the Tēple, a feruent deuotion during the tyme they remayned there, and a most rare spirit in all they did. For albeit they were accustomed to make this voyage euery yeare, yet they did it not only for fashions sake, but euery time brought with them a new spirit, and interior feeling, as if they had neuer been there before.

3. Now thole dayes being fully ended, the child Iesus remayned alone in Hierusalem, not by chance, or negligence, or by forgetfulnes of his parents, but of his determinate will and proper deuotion, that euen from a very child, he might demon-

strate

strate with what zeale he burned in religion, & in aduancing the glory of his eternal Father: & to admonish vs by his example, how euen from our very infancy and tender age, we ought to inure our selues to the loue of deuotion and holy thinges. Now let the deuout soule hearken attentively, and make himsele present to all that followeth, for that this mistery is very deuout, and very profitable.

4. When the B. Virgin therefore and S. Ioseph were gone homeward on their way, the child Iesus vnwitting to them, stayd behind them in Hierusalem. And for that it was the custome of the people of Israell, in going to solemnize the holy feastes, and in returning backe to their owne houses, ( for the greater integrity & conseruation of chastity ) the men to goe by themselues, and the women by themselue, to the end that separating themselues one from another, they might the more religiously celebrate the feastes, according to the

comman-

commandement of the Law , but to children indifferent to goe in the company of the one or the other, this was the cause of the errour in the parents of Iesus, and the reason that they lost him, our Lady thinking him to be in the company of the men with his father, and he thinking him to be in company of the women with his Mother.

s. When these two holy personages met together at euening, where they purposed to harbour after their iorney, our blessed Lady seeing Ioseph come in, without the child, (whome she firmly beliened had beene with him) she demaded of him where he was. Who answered her that he knew not, for he supposed he had beene with her. And there withall our blessed Lady burst forth into most bitter weeping, wringing of her handes, and in great sorrow saying: Alas where is now my sweet & blessed child ? And forthwith she began to goe about in the euening, sorrowfully seeking frō house to house,

as



as modestly as she might, asking those she met, and saying: *Saw you not my Sonne?* And scarcely could she containe her selfe for griefe and sorrow for him: and holy Ioseph followed her also weeping. For, hauing found the child alwayes so obedient vnto them, euen from his birth, in all thinges it pleased them to commaund him, and that he was now thus lost vpon the suddaine, she, and Ioseph had such and so exceeding apprehensions of feare, that there is no tongue which can expresse the same. The reason whereof is very manifest, for as much as sorrow and all the other passions of the soule, are founded in loue, the which by how much the greater it is, so much more feare & sorrow doth it effect. And who is he that is able to declare the loue which the sacred Virgin bore to her Sonne? sith it surpassed all the loues and affections that euer were, or euer shall be in the whole world.

6. Now when they had both long sought and found him not, what rest

suppose

suppose we they tooke that night, & namely his B. Mother, who loued him so tenderly? Surely no wounder though they were comfortles, albeit their good frindes did comfort them as much as they could, for it was no little losse, to loose Iesus. Wherefore we haue heer iust cause to take compassion of the great anguish of soule our B. Lady was in at that present, for the losse of her Sonne, for she was neuer in the like sorrow from the first houre that she was borne. Full of sorrow therefore, as asorfaid, for that she could not find her Sonne, that pure and simple Doue encloseth her selfe within her chamber betaking her selfe vnto her prayers, as to her best remedy in that distressed case, & casting her weeping eyes vp to heauen, said to the Almighty Father, as hereafter followeth.

7. O heauenly Father, and God of everlasting clemency, it pleased thee of thy goodnes to commit to my custody, thine only begotten Sonne, but behould now (O holy Father)

how

how I haue lost him, nor know I in the world where he is, nor where to seeke him, but thou ( O my God who knowest all things) tell me I beseech thee where he is. O good Father, behould the affliction of my hart, and not my negligence: take from me this bitterness, & for thy tender mercy sake, restore him againe vnto me, for I can no longer liue without him. If I haue herein offended thy Maiesty, behould heere my body ready to receaue al the punishments of thy iustice. Thou sentest ( O gentle Father) a glistring Starre, which conducted the three wise men, from the furthest partes of the world to the stable of thy Sonne: send now also ( I do beseech thee ) the beames of thy light, which may direct and lead me vnto him. O blessed Angell of our Lord, which wast heretofore the messenger vnto me of so happy newes, saying vnto me, Our Lord is with thee, say once againe the same vnto me, and I faithfully vow, neuer to loose him during my life.

8. And thou my sweet Sonne Ielus, how is it with thee, where art thou now at this present? Where dost thou sleep? Where dost thou eat? And where dost thou make thyne abode and being? Lord, if thou be gone vp into heauen againe vnto thy Father, yet vouchsafe to certify me thereof, for well I know that thou art the naturall Sonne of Almighty God, but then why wouldest thou not tell me thereof before thy departure? Thy heavenly Father (O my Sonne) defend and keep thee from all misfortunes, and from the malice of thine enemies. Deare Sonne shew vnto me where thou art, that I may come vnto thee, or else doe thou returne to me. Pardon me this once, and I will neuer more keep thee so carelessly. O my sweet Sonne, delay no longer to come vnto me, neuer yet now since thou wast borne, haue I beene one houre without thee, and sith thou art my hope, my life, and all my good, how shall I now liue without thee? Shew me therefore where thou art, &

by



by what meanes I may come to find thee.

9. In this manner or the like, may we deuoutly imagine, our B Lady to haue made her sorrowfull plaint and moane, all that night for her blessed Sone. And on the morrow very early in the morning, she togeather with her holy husband, went forth to seek him, by diuers odde and by-ways that went to Hierusalem. And they furthermore asked and enquired among their acquaintāce & their kinned, but they could no where heare any newes or tydings of him; wherefore his mother seeing she could not find him, was perplexed without all hope, nor could in any wise be comforted.

10. It is written of the mother of Tobias, that when her sonne staid somewhat long in his iorney before he returned home, she wept and lamented bitterly saying: Woe, woe is me, my sonne, why sent we thee to go to a strange country, the light of our eyes, the staye of our old age, the comfort of our life, and the

hope

hope of our posterity? Now if Tobias his mother, tooke the absēce of her sonne so grieuously, how then did the B. Virgin take to hart the absence of her deare & only Iesus? What compassion is there here between mother & mother, sonne and sonne, treasure, and treasure, losse and losse? Wherefore look what ods were between the one and the other, the same was between the sorrow of the one, and the other.

11. The holy Ghost, willing at last to put an end to the martyrdome of the innocent Virgin, would that she should seeke him in the proper place where indeed he was, to wit, in the Temple, and House of God, for as much as ordinarily euery thing is found in its proper place. The third day therfore when they came to Hierusalem, they went & sought him in the Temple, and at the last, the Virgin lifting vp her eies, sudainly espied this light so much by her desired, sitting admidst the doctors, wisely questioning and disputing with them. And as soone as she had the sight of  
him,

him, she was as glad and ioyful, as one that had been returned frō death to life, suddenly crying out and saying: *Yonder is my B. child, yonder is my Lord and God*; and presently kneeling her downe, she thanked his goodnes with weeping ioy. O blessed Mother, who can expresse with wordes, the excessiue greatnes of thy ioy, conceived at the sight of thy desired Sonne? Then was thy soule illustrated with the sight and splendor of that bright shining sunne, and feare and trouble being put to flight, true tranquility was restored vnto thee, with teares of ioy. Then mightest thou call vnto the quires of Angells, and inuite them to reioyce with thee, of the finding againe of that pretious groat, and of that celestiall pearle sought of thee with so great solicitude.

12. No sooner did obedient Iesus perceauē his mother, but immediatly arising vp and making low reuerēce vnto the whole assembly, he gladly went vnto her; where thinke with what loue she receaued him, with

what

what vnspeakable ioy she caught and imbraced him within her armes, and with what motherly affection & authority she sweetly kisseth him, pressing his B. face to hers, and so reposed a while vpon him for tendernes, vntil such tyme as she had taken breath.

13. At the last she spake vnto him, (not reprehending him, but enquiring the cause of what had hapned) saying: Son, why hast thou see done to vs, behould thy father & I sorrowing did seeke thee. And he sayd vnto them: What is it that you sought me, know you not, that I must be about those things which are my Fathers? The very first wordes, that we reade in holy Scripture to haue been pronounced by the mouth of our Sauour, wherein he expressed his diuinity: wordes truly of such sublimity, that Mary and Ioseph vnderstood them not (as the Scripture noteth) that is to say, vnderstood the not so perfectly, as they did after-wardes. In which wordes he did not reprehend his father and mother for

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that



that they had sought him three dayes but threwe vnto them, that they ought not to haue sought him, as an infant that had lost himselfe, or his father and mother : which hauing said, he forthwith went with them, and was obedient vnto them, as the Ghospell saith.

14. Finally touching his corporal food, S. Bonauenture and other holy Fathers say, that he went to some hospitall of poore men, and there thamefastly craued and asked lodging for Gods sake, eating and lying with those poore people, like another poore child; yea some holy Doctors say, that he begged his bread vp and downe in the streets of Hierusalem, in the company of other beggars, some moued with mercy giuing him almes, and others denying him. O how blessed were those who had the good hap to succour thee in thy necessity, and with their pious handes to relieue thy wants, whilst thus thou wētest vp & downe from dore to dore ! Wherefore goe

thou

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mother,  
busines  
2. He

thou also (O my soule) and ioyne thy selfe for a companion to poore Iesus, and aske almes together with him, yea aske thou euen of himselfe. O how blessed shouldest thou be, if thou couldst obtaine but some little peece of that bread, which had been touched of those diuine handes, and to be filled with the reliques and the fragmēts of that diuine food! which he for his tender mercy sake, graunt vs to tast, at the least spiritually, Amen.

DOCUMENTS FOR VS.

1. **F** Rom this example of Christ our Lord, the deuout soule is to drawe diuers documents. First, he that will perfectly cleaue to Almighty God, ought not to conuerse with his carnall friends, but to forsake them: in token whereof, the child Iesus forsooke his owne deare mother, when he would attend to the busines of his heauenly father.
  2. He that liueth according to the
- L 2      Spirit,

spirit, ought not to maruell, if sometimes he remaine dry in soule, & as forsaken of Almighty God, sith this befell to the mother of God: nor yet to become slouthfull, or to faint in deuotion, but diligently to seeke him againe by the continuall exercises of the spirit, instantly perseuering in holy meditations, and other good workes, vntill he find him,

3. The Blessed Virgin banished out of her native coutry, into the lād of Egypt, and placed in so great tribulation, yet lost not her Sonne, but after going to these feastes, there she lost him: to giue vs hereby to vnderstand, that Iesus is oftentimes lost in prosperity, and kept in aduersity.

4. Our Lady seeking our Sauour by diuers odde and by- wayes, found him not. Many deceiued soules at this day, seeke Christ our Lord by diuers od and by- wayes, which is the cause doe they not find him: for Christ is no where found, out of the Temple of his Church.

5. Christ went incontinently with,

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his father and Mother, & was subiect vnto this. O most perfect obedience, wherein the euerlasting wisdom and maiesty of God, is obedient at the becke of Mary and Ioseph, beinge people, simple, poore, and despised of the world: To the end that thou regard not to whome thou obeyest, but who he is for whose sake thou obeyest, who is God himselfe the Lord of all thinges.

*Of the life which our Lord and Saviour Iesus, led from the tweluth, vnto the thirtieth yeare of his age.*

CHAP. XXIV.

FOR as much as from the tweluth, vnto the thirtieth yeare of the life of our Lord, we doe not find in holy Scripture, what he did, nor how he lliued those eightene yeares. Considering moreouer, that it is the ordi-



nary custome of the Euangelists , to describe or write, only the histories of the mysteries, leauing the internall affections and pious motions of the mind , to the deuout inquiry of the diligent reader; I haue therefore desired to make here a particular meditation of this matter , that none may suppose this part of his blessed life, to haue been spent impetinently.

3. Touching this part therefore of the blessed life of our Lord Iesus , let the deuout soule seriously pōder, how he often retyred and sequestred himselfe ( as S. Bonaugure saith ) from the company of other people, repayed often to the Sinagoge as to the Church , and dayly exercised himselfe in holy Prayer; many of the priests, and of the people, wondring and admiring , to see a young man ( so poore and so abiect in outward thew ) to frequent the Church so perpetually, to be so often found vpo his knees , and to pray so deuoutly before the Altars ; in so much that there was neuer scene a mā so poore,

so

so deuoutly giuen to the seruice of God.

3. Having ended his prayers, he returned home, diligently assisting in all thinges his blessed Mother, and his supposed father: Her, in drawing of water, fetching of wood, laying the table; blessing the meate, and after meate, going into the garden, and weeding the same, the chiefeft food of this holy family being hearbes & rootes: Him, in carrying and recarrying some part of the tooles wherewith he wrought, planing of boardes, gathering vp the chippes which were hewed off, and carrying them home vpon his shoulders. B Lord, how great account would we make at this day, if we had but one of those chips which were gathered vp, and which had passed through his holy handes!

4. Consider next, how our Lord Iesus, all this tyme was held for a carpenter, and was called the sonne of the carpenter. Iesus did build indeed, not now no more worldes, nor hea-

tions, nor starres, but in other mens houses exercised the art of Carpentry, as to reare vp buyldings, plane, hew, carry timber, and to ascende vpon houses, to lay postes and rafters in their places. Haue compassion therefore on thy Lord and Redeemer, to see him thus labouring and sweating for to earne his liuing.

5. Behould in the person of this Lord, our first parent Adā, labouring in the sweat of his browes to get his bread, albeit there be great differēce betwixt his labour and the labour of Adam: for the labour of Adam was the punishment of sinne, and was onely auailable to get bread wherwith to sustaine the corporall life: but the labour of our Sauour, was auayleable to expiate our sinnes, and to get the meate (not for himselfe, but for vs) of life euerlasting.

6. Heere may he likewise see that great Patriarch Iacob, watching all the night, and all the day long, travelling & wearying himselfe, for to get, as well his owne, as also the li-

uing

uing of his family. Thinke next when this B Lord returneth home from his worke, how readily his pittifull Mother runneth vnto him, to take his burthen from his shoulders, and to vnload him, what inward compassion the taketh of him to see him so broken, wearied, out of breath, and all on a water, with the force of his labour.

7. After worke, imagine (as S. Bonaventure saith) how they three ate all together at one little table, not pretious and delicate meates, but course, simple, and such as were only needful to sustaine nature: and how after meate, they discourse and talke together, not vaine, and dissolute talke, but full of wisdom and of the holy Ghost, feeding their soules no lesse then their bodies. There all the order of domesticall affaires was admirably entertained and obserued, & the keeping & distinction of all their houres, and the distribution of actions: the body exercised about exterior workes & offices, and the spirit



giuing and applying it selfe to Almighty God.

8. O how great was the ioy which the Virgin tooke to keep in her possession this heavenly pledge, to haue him alwayes by her side, to see him euery day sitting at her table, to eate with him together in the same dish, to heare his wordes, to enioy his presence, to contemplat that diuine countenance, those eyes, that modesty & that maiesty, which shined so resplendantly in her blessed Sonne? And how often tymes did she leaue off eating at the table, to see him eate, who feedeth the Angells?

9. After these & such like labours and recreations, they went (as S Bonauenture saith) euery one to prayer in their closets: for in that dwelling they had made, three seuerall places or partitions, as it were three little chambers wherein to pray and to rest themselves Where behould our Lord Iesus Christ in seruent prayer for a long space of time, so humbly, and so frequently as it were some other of

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the poore people, and so perseuerantly euery euening in the same chāber.

10. O deare God, wherefore dost thou so often afflict & put to penāce thy most innocent body, whereas the labour of one only night was sufficient for the redēption of the whole world? Thy immense loue towards man, moued thee to performe great deedes of pennance for him. Thou who art the king of kinges and eternal God, who releuest all in their necessities, and impartest to al others thy blessing so plenteously, as the condition of euery one requireth, didst reserue to thy selfe so great poerty, humility, austerity, labour & affliction, in watching, sleeping, abstayning, eating, and in all thy other actions, continued so long a time for the loue of vs.

11. Blessed Lord, where are they that spend & consume so much time in idlenes, that seeke so carefully the ease and contentment of their flesh, curiosity of diet, variety of ornamēts, and other vanities? Surely those who

seeke these things , learne not this in the schoole of Christ, who both by his word, and by his example, taught vs meeknes, pouerty, pennance, and the chastisement of our bodies. Vnles therefore we be wiser then he , if we will not deceiue our selues, let vs imitate this soueraigne master, who will neither deceaue , nor can be deceaued: and hauing food & rayment (as the Apostle saith ) les vs remayne contented herewith, imitating to the utmost of our abilities , the blessed life of our Lord Iesus, that so passing ouer this wretched life in true pennance, we may afterwarde attaine to the life euerlasting, where is perpetuall ioy without all paine, Amen.

### DOCUMENTS FOR VS.

1. **C**Hrist our Lord, though poore and abiect in outward thew, neither in respect of the greatnes of his diuinity , refused to labour, nor yet in respect of his great pouerty omitted to pray: to the end,

that,

that the greatest of all , should not disdain to doe the workes of humi-  
lity , nor the poorest of all , suppose  
himselfe exempt from prayer.

2. They with Christ doe drawe  
water , who come to confession with  
teares of sorow for their sinnes. They  
lay the table , who so prepared , ap-  
proach to the table of our Lord. They  
with him doe afterwarde weed their  
garden , who by frequenting the holy  
Sacraments , doe pluck vp by the roo-  
tes , the hurtfull habits which grow  
within them

3. They with Christ doe play the  
carpenters , & doe erect and reare vp  
spirituall buildinges , who doe helpe  
and contribute to the aduancement  
of the Catholique Church. And they  
doe plane and hew timber , who by  
their corporall mortifications , doe so  
polish themselves from their imper-  
fections , that they may be fitly pla-  
ced as postes , and rafters in the house  
of God.



*Of the Baptisme of our B. Lord, and  
Saviour Iesus. Mat. 3. 13.*

## CHAP. XXV.

**A**FTER that twenty and  
and nine yeares were ful-  
ly expired, in the which  
our Lord and Saviour Ie-  
sus had alwayes liued in pennance &  
abiection, after a secret and concea-  
led maner as aforaid, in the begining  
of his thirtith yeare, he spake vnto  
his most blessed mother, meekly cra-  
uing licence of her to depart, saying:  
My deare Mother the tyme is now  
come that I must glorify my heauen-  
ly Father, and manifest my selfe vnto  
the world, who haue so long a tyme  
layn hid, to finish the worke of mans  
saluation, for which my Father hath  
sent me hither: wherefore my deare  
mother, be of good comfort, for I  
will not vterly forsake you, but will  
shortly returne againe vnto you.

2. This

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2. This said, that soueraigne master of meeknes kneeling downe vnto his Mother, humbly asked her holy blessing. And she likewise falling on her knees againe to him, inbraced him in her armes, and with weeping teares said thus vnto him: Not my will, but thine, my B. Sonne, be euer done, and thy heauely Fathers blessing and myne be euer with thee, and alwayes thinke vpon me, nor be vnmindfull soone to retorne againe vnto me. O how punctual was the obedience of the Sonne, thus to abandon that most chaste doue, his B. Mother, and the sacrifice of the Mother to deprive her selfe of that most sweet & contented life, which she lead in the company of such a Sonne.

3. Then tooke our Lord his way from Nazareth towards Hierusalem, vntill he came to the riuer of Iordan, where Iohn Baptized, distant from Hierusalem some eightene myles: all which long way, that Lord and king of the whole world, goeth alone without all company, for as yet he

had

had not any followers or Disciples. O blessed Lord and Sauour Iesus, thou that art King of all Kingdomes, and absolute Lord ouer all Dominions; whether goest thou in this manner all alone? Good Lord, where are all thy Dukes, Earles, Knightes, and Barons, thy coaches, horses, and troupe of attendants who should be about thee, to guard & keep thee from the presse of the people, as the custome is of Kingdomes and Nobles? Where are thy Harbengers, and Purueyours, that should goe before thee, to make way and preparation for thee, with other pompes and worldly honours, which we who are wretched wormes doe ordinarily vie? art not thou that high Lord with whose mercy & goodnes both heauen and earth is wholly replenished? How is it then that thou walkest thus simply all alone, bare-foot & bare-legd on the ground?

4. Thus went our Lord Iesus in most humble wise many dayes Iornies, vntill he came to the riuer of Iordan, asking almes by the way for

the

the loue of pouerty. And being come  
vnto Iordan, he there found Iohn the  
Baptist baptizing sinners, and a great  
multitude of people which repaired  
thither to heare of his preaching, be-  
cause they reputed him for Christ.  
Where behould how our Lord Iesus  
went amongst the rest, vnto Iohn, &  
said vnto him: I pray you to baptise  
me with these others. What meaneth  
this O beauty of heauen, O pure foun-  
taine of euerlasting life, O cleare  
spring of all cleanes, what hast thou  
to doe with the lauatory of vnclea-  
nes, what need hast thou of the reme-  
dy of sinners? Is phinick to be applyed  
to one that is whole? Or washing  
needful to one already cleane. Where-  
then (deare Lord) hast thou contra-  
cted sinne, that thou standest in need  
to be baptizd? Not truely of thy fa-  
ther who is God, to whome thou art  
equal, and in whom no kind of sinne  
can be. Nor yet of thy Mother, whom  
thou electedst for a Virgin, for thou  
couldst contract no sinne of her, who  
conceaued thee without sinne. O wo-

derfull



derfull humility of the Sonne of God, which I verily belieue to haue beene such, as was alone sufficient at that present to open the heauens, and to cause the Angells to descend to honour him!

5. Iohn therefore behoulding him, by an interiour light diffused from heauen into his soule, presently knew him, and partly with ioy, and partly with feare, to see the Sauour of the world in such abiect and contemptible estate, with great reuerence, said: Lord, I ought to be baptized of thee, and comest thou unto me? Thou who art infinit God, Sauour of the world, and forgiver of sinnes, thou who sanctifiedst me in my mothers wombe, comest thou to me? to me thy creature? To me thy seruant? To me a worme of the earth to be baptized of me? Behould men will repute me for a lyar and will stone me, I hauing preached thee for the greater, and thou comest to me as if thou wert the lesser, rather baptize all that are here present, and me my selfe before all others.

6. To this our Lord Iesus answered saying : *Suffer it so now*, for thus it becometh us to fulfill all iustice. As if he had said : Speake not heereof at this present, nor bewray me, because my tyme is not yet come, but doe as I command thee, and baptize me, because now is it time of humility, and not of maiesty. O that I a sinner had been present in the company of those sinners, and to haue heard that humble contention, betwixt the Disciple and the master, betwixt the Creator and the creature, who contended betwixt themselves not of primacy, or of the prerogative of honour, as men of this world are wont to doe, but of the office of humility, whether of them should first submit themselves ! This holy contentiō if I might haue scene, with how much contentment would my soule haue been filled ? How singular an example should I haue take of humbling my selfe for euer after, and of laying aside all pride and haughtines, for the tyme to come !

7. At the last, when the holy Baptist

Christ saw our B. Lordes will was to have it so, he did as he commanded, and so baptized him. But O Iohn what wilt thou do? How dardest thou behould him naked before thy eyes, whome the Cherubims and the Seraphims tremble to behould. Iohn therefore trembleth, nor is it any maruell, that a man should tremble and be afraid, to lift vp his hand to touch the top of that diuine & sacred head, which the Angells adore, the Powers doe reuerence, and the Principalities doe feare. O happy Iohn to whome that is granted, which to all others is denied, to wit, to baptize him, who only can baptize men with the holy Ghost and with fire.

8. Behould now how that high Lord of Maiesty putteth off his cloathes, and strippeth himselfe naked, euen as another of the common people, is plunged in the cold waters, & in that cold tyme of winter for the loue of vs, giuing vertue vnto them, to purge the sinnes of the whole world: for neuer could the waters of

Baptisme

Baptisme haue washed away the sinnes of the world, vnles they had been first sanctified with the touch of his blessed body. This was no sooner done, but behould, heauen was opened, and an inestimable splendor shone about Christ, yea so great a brightnes encompassed him, as if the sunne, and the starres had been shut vp, & the Empireal heauen had been diffused vpon earth; All the B. Trinity also was personally present: for the holy Ghost came downe in the likeness of a Dove and rested vpon the head of our Lord and Sauour, and the voice of God the Father spake from heauen saying: *This is my wellbeloued Sonne, in whome I am well pleased, heare yee him:* for it was not conuenient, that such a rare example of humility as this was, should passe without the testimony of some great glory, to fulfill that truth which sayeth: *He that humbleth himselfe shall be exalted.*

9. Behould (O Lord Iesus) how it is now high tyme that thou speake vnto vs, why then wilt thou be any longer



longer silent, sith thy heavenly Father hath both licenced thee to speak vnto vs, and commanded vs to hearken vnto thee? How long wilt thou (who art the power and wisdom of the highest) conceale thy selfe, appearing so weake in Vnderstanding? How long wilt thou, who art the Sonne of God and King of heauen, suffer thy selfe to be supposed and called the sonne of a Carpenter? O thou mirour of perfect meeknes, how much dost thou confound my pride! for I when I should be silent, yet must I needs put forth my selfe and shew my wit, although it turne to myne open shame. When I should hearken to others, I take vpon me to teach: and when I should be obedient, I become a commander, & doe not follow thy humble example. Loe, saith Saint Bernard, our Lord from his very infancy, vntill the age of thirty yeares, hath only laboured, to learne vs this lesson of silence and meeknes.

10. This vertue was especially apparent in his holy Baptisme, by his

meeknes

meeknes and lowlines shewed to his  
seruant, making him so worthy and  
great, and exalting him to an office  
of such excellent dignity, and him-  
selfe to supply the place of a most ab-  
iect person, euen of a very sinner. In  
which point the meeknes of our Lord  
was very wonderfull, and not a little  
to be admired. For hauing vntill this  
tyme concealed himselfe, and lined  
amongst the people in contempt &  
abiection, and purposing now to pre-  
ach, and to manifest himselfe vnto  
them for the Sonne of God, notwith-  
standing he would come to do pen-  
nance, and to be Baptized amongst  
them, and that openly in the sight of  
so many sinfull persons. Whereas ac-  
cording to comon reason, he might  
haue doubted least hereupon (when  
afterwards he should preach to the)  
they might hold him in lesse reputa-  
tion, and the rather despised him and  
his doctrine. But the master of meek-  
nes, omitted not for all this, to humble  
himselfe in all manner of lowlines, for  
our instruction: shewing by this ex-  
ample,

ample, that he had already attayned, to the perfect despising & contempt of himselfe.

II. Wherefore let vs doe our best endeauour to attaine this vertue, that is so needfull & so necessary, not fearing or doubting hereby, that we shall be any ior the more vnable to profit or to further others : For as at this tyme of our Lords Baptisme, shewing towards his seruant this soueraigne meeknes, and so much abasing himselfe, the Father from heauen did witnes, and the holy Ghost gaue testimony, that he was the Sonne of God: euen so although we make our selues most abiect, and humble our selues neuer so much in our owne eyes, and in other mens also yet, God will make vs knowen in time conuenient, as shall be most for our merit, for others profit, & for his owne glory. The which he for his mercy sake, graunt vs euer to seeke and desire. Amen.

DOCV.

## DOCUMENTS FOR VS.

1. **C**hrist as the true maister of humility, going to be baptized, though hauing no sinne, yet would mingle himsefe amongst other sinners: and we although we be sinners, yet in no wise will endure to be noted for such.

2. Christ demanding of Iohn to the baptized, Iohn yeilded not to him vntill he commâded him. To teach, that Ecclesiasticall dignities, are not rashly to be accepted, but to be refused, euen when they are offered.

3. Christ after his Baptisme praying, heauen opened. If we will haue our praiers to be grateful to Almighty God, let vs first wash our consciences, and cleanse our soules from all spot of sinne.

4. The holy Ghost appeared vpon Christ in forme of a Doue: to shew, that the grace of the Holy Ghost descendeth vpon those that haue the properties of a Doue. For 1. a Doue v



seth mourning, instead of singing. 2. She wanteth gaule. 3. She striketh not with her beake. 4. She hath no sharp or hooking nailes, to take vnto her that which is not hers : all which are the true properties of a perfect man.

*Of the Fasting of our Lord and Sa-  
uour Iesus : and of his Tenta-  
tion in the desert.*

*Math. 4. 1.*

## CHAP. XXVI.

1. **A**FTER the holy myste-  
ries of his Baptisme, & of  
the glorious testimony  
declared from heauen,  
our Saviour Iesus was led by the holy  
Ghost into the desert, there to be  
tempted of the Diuell : where, vpon  
a very high hill, called Quarenta, di-  
stant from the place of his Baptisme  
some foure myle, he fasted forty daies  
and forty nightes, not eating any  
thing, and, as the Euangelist Saint

Marke

Marke saith, his aboad was there amongst the beastes. O blessed Iesus, what connexiō is there betwixt these two mysteries? How doe these two thinges agree together, to wit, the solitarines & asperities of the desert, with the prayes and testimonyes received from heauen? The tentations of the Diuell, with the fauours and graces of the holy Ghost? Verily (O my Lord) this thou dost, to shew vnto vs, how we ought to fly all worldly honours; and to giue vs clearly to vnderstād, that when thy Father maketh much of his seruants, it is not to make them secure, but to strenghten, and dispose them for greater troubles.

2. Now then let the deuout soule take diligent heed vnto our Lord and Redeemer Iesus, and to his holy and blessed deedes, for he giueth vs example herein, of many great and notable vertues, in that he is solitary, watcheth, fasteth, prayeth, and lyeth vpon the bare ground, without bed, without couering, or any kind the

thelter, other then the open fieldes could affoord him; without meat, or without any manner of food or sustenance, and is meekely conuersant amongst the brute & sauage beastes. That thou maist learne to conuerse humbly, & to support patiently those who sometimes seeme vnto thee beasts or vnreasonable people, seeing the Sonne of Almighty God, leauing his celestially court, where he was serued of many millions of Angells, would vouchsafe to descend into this horrid desert, and as a beast, euen to be conuersant amongst beastes.

3. Now, as the holy Ghospel saith, when those forty dayes of his fasting were ended, our B. Lord began to be hungry; which is not to be supposed to haue been little, but very vehement and afflicting; a paine which he imposed vpon himselfe, for a remedy of the forbidē meat which our first parents had taken and eaten against the precept: with which fasting the diuel was deccaed, for he could not clearly gather from thence that

he

he was the Sonne of God ; becaule,  
not to hunger for forty dayes , was  
not possible for man, and afterwards  
to hunger, was not possible for God.  
Wherupon that fraudulent tempter ,  
busy to know if he were God , came  
vnto him ( whome S. Augustin sup-  
poseth to be Lucifer , the selfe same  
Angell , who before ouerthrew our  
father Adam ) and tempted him of  
Gluttony, laying : *If thou be the Sonne  
of God, command that these stones be made  
bread.*

4. Behould with how great deccit,  
the diuell maketh this first propolitiō  
for with one word, he craftily setteth  
three tentations, & with one stroke,  
endeauoreth to inflict vpo our Sau-  
our three senerall woundes . The first,  
of Presumption , if Christ trusting in  
his owne sanctity , had attempted of  
stones to make bread. The second of  
Glutony , if constrained by hungar ,  
he had wrought that miracle , to sa-  
tisfy the appetite of his flesh. The  
third, of litle Confidēce in Almighty  
God , as though he would not , or



could not succour him, in that extreame necessity, but that it should be needfull for him to help himselfe by miracle. But he could not with al his treachery, deceaue him who was the master of truth, who answered so wisely, that neither was he ouercome by the tentation, nor could the aduersary know what he desired; For he neither denied nor affirmed himselfe to be the Sonne of God, but conuincd him by authority of holy scripture, saying: *It is written: Not by bread only doth man lue, but by euery word that proceedeth from the mouth of God.* For our humble Lord Iesus, would not vse the power and might wherewith he was indued, to ouercome & daunt so base an enemy as was the diuel, nor in the combat with our old aduersary, would he proceed in the forme of his maiesty, but in the humility of our humanity; to the end that he might be oppressed and surmounted of the selfe same nature, which he before had surmounted.

5. Notwithstanding the diuel here

ceased

ceased not, but tooke our Lord, and caried him into the holy city of Ierusalem (according to the cōmon opinion, some eight myles distant) and there set him vpon the pinnacle of the temple, where he tempted him of pride & vaine glory, saying: If thou be the Sonne of God, cast thy selfe from hence downward, for it is written that he hath giuen his Angels charge ouer thee, that they preserue thee, and that in their handes they beare thee up, least perhaps thou knock thy foot against a stone: thinking, that if by flying throgh the ayre he should descēd with hurt, that then he was doubtles the Sonne of God; and that so falling, and not hurting himselfe, mē might admire and reuerence him, & he from thēce take occasion of vaine glory But this arrogant and foolish proposition of the enemy, our Saviour ouercame by his right humble & prudent answere, taken from the authority of holy scripture: so that here againe the second tyme, he both lost his purpose in tēpting him in pride, and was no whit the wiser in the

knowledge of his godhead saying. *It is written, thou shalt not tempt the Lord thy God.* As if he had said : Sith there are not here wanting wayes and ladders to descend from the pinnacle of the temple, it is not expedient, that by a certaine vaine ostentation, I cast my selfe downe headlong, according to thy counsell. O the wonderful patience and benignity of our Lord, to suffer himselfe to be touched & borne in the hâdes of that bloody beast, who hated him so much, & so greatly thirsted to shed his bloud, and the bloud of all those whome he loued dearest!

6. After this, the diuel seeing that he could perceauenothing of his deity, & supposing thereby that he was not God, but a meere man, he began the third time to tempt him as he was man, taking him & bearing him vnto another high hill (within two myles of the hill of Quarenta) and there tempted him of Couetousnes, & of Idolatry both at once, shewing him al the kingdomes of the world,

and

and the glory of them, saying: *All these will I giue thee, if falling downe thou wilt adore me.* Behould (saith S. Chrysost.) he promiseth to him, the kingdome of the world, who prepareth for belieuers the kingdome of heauen: he promiseth to him, the glory of the world, who is the Lord of celestiaall glory: he promiseth to giue all thinges, who himsefe hath nothing, and that vnto him who possesseth all thinges: he would be adored of him in earth, whome the Angells and Archangells adore in heauen. O. Blessed Iesus, O glorious Sonne of Almighty God, O Lord of Angells, O King of Paradise, how profoundly dost thou humble thy selfe, and to what cōtempt dost thou abase thee, to suffer that it should so much as enter into the mind of this infernall beast, to induce thee to adore him? neuer truly, neither before or after, was the like contumely offred vnto thee.

7. And heere that wicked enemy gaue ouer tempting, and our Lord



as a true cōquerour, by diuine authority threatned him, and draue him from him, saying: *Auant Sathan*, for it is written, the Lord thy God shalt thou adore, and him only shalt thou serue. Where we are taught, to support our owne iniuries patiently, but in no wise those that are done to God: for so Christ, when the diuell said vnto him: *If thou be the Sonne of God, cast thy selfe from hence downward*, supported the iniury patiently, nether was he troubled, nor rebuked the diuell: but now when the diuel would vsurp to himselfe the honour due to Almighty God, he was wrath against him, and draue him from him, saying: *Auant Satban*: to teach vs by his example, to beare our owne iniuries patiently, but not so much as to endure to heare, those that are done against God; for as Ludolphus saith excellently, it is laudable to be patient in our owne iniuries, but impious to dissemble those which are done against God.

8 The enemy therefore being put to flight and overcome, the holy An-

gells

gells ( as the Ghospell saith ) came in great multitudes vnto our Lord, and ministred vnto him. Where let vs ponder in our soules by deuout imagination, those thinges that hereafter follow , because they are so passing worthy, and so greatly stirring to deuotion. And first let vs consider, how the temptation being overcome, our Lord Iesus to rest himselfe , setteth him downe vpon the bare ground, & meekly eateth all alone , and the B. Angells round about him. Next let vs imagine and thinke , what sort of meate it was that these B. Spirits serued him withal , after his so long fasting ; And for as much as in that mountaine there were no men inhabiting , nor meate or sustenance ready drest , we will deuoutly imagin, that the Angells brought him some corporall food, ready prepared from some other place , as it befell to the Prophet Daniel: who as the scripture recounteth , being cast into the Lyons den , and Abacuc another prophet, bearing meate to his reapers

into the field, an Angel of God tooke him by the haire of the head, and bare him from thence into Babilon to feed the Prophet Daniel with that meate, and immediatly afterwarde was caried backe againe to his former place.

9. In this manner we will here imagine of our Lord Iesus, & of his holy Mother the V. Mary, to whome thole Blessed Spirits spake as followeth : Most worthy Lord, you haue now fasted a long while, & it is more then tyme that we prepare you somewhat to eate, wherfore what is your pleasure that we provide you ? And our Lord Iesus said vnto them ; Goe yee vnto my deare mother, & such meate as she hath ready, the same doe you bring vnto me, for there is no corporall meate so pleasing vnto me, as that which is of her preparing. Then two of the Angells presently departing, were sudainly before that worthy Lady, and saluting her with great reuerence in her Sonnes behalfe, they declared their message vnto her; And

so without delay he gaue the of that simple meat ( peradventure a few little fishes ) which as God would , he had prepared for her selfe : which the Angells tooke at her handes, with a loafe of bread and a table napkin , and brought the same vnto our Lord Iesus . Then the Angells spread the napkin vpon the ground, and set the bread thereon , and mildly stood by and attended, whilest our Lord Iesus sayd grace, gaue his benediction, & was set .

10. Be thou now attentive , O thou Soule , which art retyred from the world, and liuest in solitude, approach thou to this sacred table, and carefully gather vp the crummes which fall from thence : then consider with thy selfe , why thou eatest thy meat all alone, without the society and company of the world , for heere thou seest that our Lord Iesus himselfe , sitteth all alone, and eateth his meat vpon the ground , for he hath neither table, nor cushion in that place . And behould how tem-

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peratly

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peratly & soberly he taketh his food, notwithstanding his great hungar & long fasting. Behouldalso ,how the holy Angells serue their Lord, perad- uenture one of bread, and another of wine, and other some ioyfully sing ( steed of musick ) some heaueuly sô- ges : and so they recreated and con- torted their Lord with ioy and glad- nes, yet not without great compas- sion to see their Creatour so farre a- basèd.

11. Now our Lord and Sauour Iesus hauing refreshed himselfe, and thanked his Father for that refection, he willed the Angels to beare againe to his B. Mother, that which was left, and to tell her, that he would shortly returne againe vnto her. And when they had done as their Lord coman- ded them, and were returned againe vnto him, spake vnto them saying: Glorious Spirits, goe yee now againe vnto my holy Father, and your feli- city, and recommend me vnto him, and to the whole court of heauen, for yet a while it behouerh me to ac-  
complish

cōplish my pilgrimage here on earth  
And presently they all falling downe  
to the earth, and deuoutly taking his  
benediction, they ascend vp againe  
to heauen, there recounting these ri-  
dings of his glorious victory; whe-  
rewith all the B Court reioyced with  
vnspeakable ioy, and with great thā-  
kelgiuing to Almighty God.

12. This done, our Lord Iesus de-  
parted from that desert place, and  
tooke his way towards Galile, vntill  
he came to his Mother in Nazareth.  
Whomehere let vs likewise follow by  
compassion, for the great trauell that  
he endureth all that long way, being  
the space of threescore & tourteene  
myles, as afor said. And being at the  
length returned home, and that his  
B. Mother had got the sight of him, no  
maruel if she were exceeding glad,  
much more then any tongue is able  
to expresse, who sudainly arose, and  
tenderly imbracing him, wellcomed  
him home, rendring most hartly thā-  
kes to Almighty God, who had safely  
brought him vnto her againe: but  
behoulding

beholding his B. visage so leane & so pale, she had great compassion on him. And our Lord reuerently enclining vnto her did worship her, and dwelt with her as he did before, after a most mecke and obedient manner, howbeit farre otherwise then he was wont, dayly manifesting more and more his diuine perfections: wherein let vs both indeauour, & hūbly pray him that we may dayly profit. Amē.

### DOCUMENTS FOR VS.

1. **C**hrift no sooner was baptized, and had receaued the holy Ghost, but presently the diuell began to tempt him: To teach vs, that as soone as we are adopted for the sonnes of God, and begin to serue him, presently the enemy riseth vp against vs, and doth assault vs.

2. Christ first was baptized 3. Wēt into the desert. 3. Fasted. 4. Was tempted. These foure points ought he to haue, who tendeth to perfection. 1. To purge his soule from sinne. 2. To

renounce

renounce the vnlawfull pleasures of the world. 3. To mortify his flesh with fastings, and other exercises of penance. 4. Strongly to resist the temptations of the diuell.

3. The diuell would haue perswaded Christ to turne stones into bread: This he doth to vs, as often as he perswadeth vs, to turne the hardnes of penance, into the bread of delights and delicatnes.

4. The diuel tempted Christ to cast himselfe downe: Wherein he clearly discovered his owne weacknes, who can hurt no man, vnles of his owne accord he cast himselfe downe.

5. The diuell offered Christ to giue him the whole world, if he would adore him. Where, Consider 1. The vnSATIABLE thirst the diuell hath of thy damnation, sith he weigheth not to giue the whole world to procure the same. 2. Let those take heed who will be great, and gather wealth into their handes: which can hardly be done, vnles they first adore the diuell.



*How our Lord Iesus began to teach,  
and to gather Disciples: and of the  
wonderfull examples which shined  
in his holy life, at the beginning of  
his preaching. Luc. 4. 17.*

## CHAP. XXVII.

I. **A**FTER that our Lord & Sauour Iesus was returned from his Baptisme; this maister of humility began by little and little to manifest himselfe, and to teach and preach vnto some certaine persons, but yet in priuate and secretly, for till the end of the yeare following, he tooke not vpon him the office of preaching publicly, vntill the miracle at the marriage, which was the same day twelue-month after his Baptisme. And although both he, and his Disciples, met sôtimes together in holy prayer, or in the exercise of other vertues, yet not so frequently, nor so openly,

before

before the imprisonment of S. Iohn Baptist, as they did after. Wherin he gaue vs a wonderfull example of humility, in that, in the holy office of preaching (so peculiar vnto him) he would giue place vnto Iohn, who was so far inferiour vnto him: so that we see, he began not to promulgate his diuine doctrine neither with boasting nor blowing of trumpets, but with marvellous lowlines, and with most perfect and profound meeknes.

Now it hapned vpon a Saboth day when he was come into the Synagogue (whither he was oftentimes accustomed to resort, as to the Tēple of the Iewes) he rose vp to reade the text of the Prophet Isay in manner of a Clarke, or Deacon of the Temple. And a booke being giuen vnto him, he turned to the place where these wordes are written: *The Spirit of our Lord vpon me, for which he hath anointed me, to preach vnto the poore he sent me.* Then foulding the booke he gaue it back vnto the minister, and sitting him downe, began to speake as fol-

loweth,

loweth, saying: *This day is fulfilled this scripture in your eares &c.*

3. And heere for Gods sake be-  
hould, how meekly he tooke vpon  
him the office of a Preacher, or rather  
as it were of a simple Reader, with a  
lowly & hūble voice first reading, &  
after meekly expounding vnto the  
what he had read: and how he began  
humbly to manifest himselfe whē he  
said: *This day is this scripture fulfilled in  
your eares.* As if he had said, I that re-  
ade this day this place vnto you, am  
he of whom this scripture speaketh.  
*And the eies of all in the Synagogue were  
bent vpon him, and they marvelled at the  
words of grace that proceeded frō his mouth.*  
Thus the increated wisdome ( of  
whom the Cherubins themselues are  
taught in heauen ) being descended  
into earth with great curtesy, vouch-  
safeth to become the schoole-master  
of men.

4. Ponder further, how whilst our  
Lord read that prophecy, & expoun-  
ded the same with such benignity vn-  
to his countymen, presently a great

company

company of Angells were there present, with ineffable ioy contemplating that diuine countenance, and with great desire receauing the wordes which issued forth of that goulden mouth. Wherefore it was no maruell, if the eyes of al (as the Euāgelist affirmeth) were fixed on him, for his face was most amiable and beautifull aboute all the sonnes of men, from which resulted a certaine glorious splendour, as an euident signe of the internall perfection and grace which was within him. O that some one could relate those wordes vnto me which issued at that present, forth of the mouth of that celestiall maister, how pleasing would they be to read, how delightfull to heare, and how sauiory to ruminare within a Christian hart!

5. A little after this holy sermon, our Lord and Sauour intending to take in hand the worke of our saluation, for which he was sent into the world, began to call and assemble more Disciples, which he performed

with



with great sweetnes and efficacy, to the number of twelue , recounted in particular by S. Luke Where we are to consider and behould our Lord in these vocations, and conuersation amongst them, to wit, in how lowly & gentle a māner he speaketh vnto thē, how familiar & homely he sheweth himselfe vnto them , inwardly attracting them to his loue by his holy grace , and outwardly by his sweet and gentle conuersation How sometimes he leadeth them to his mothers house, and sometimes againe goeth with them to their owne : euer teaching and instructing them , and alwayes busy about them, with no lesse solicitude then a mother hath of her beloued children ; so far forth , that S. Peter reported ( as holy tradition deliuereth vnto vs ) that when he rested, or slept with them in any place, he would arise in the dead of the night, when they themselues lay fast a sleep, and finding any of them vncovered , would softly and secretly couer them againe, because he loued

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them most tenderly.

6. Consider heere, from how simple people the faith and foundation of Gods holy Church tooke her beginning, to wit, fīō a few poore and contemptible fisher-men, altogether ignorant & vnlearned, For our Lord would not chioose the wise & mighty of the world, nor yet the learned and doctors of the law, least the workes which were afterwards to be done, should be ascribed to their wit or worldly prudence: this therefore he did, to declare hereby, that he would accomplish this diuine worke, by his owne goodnes, power, and wisdom, without the wildome of the world, which (as the Apostle witnesseth) is meere folly with Almighty God.

7. Now our Lord hauing gotten vnto him this good assistāce, behould how presently in his owne person, he goeth vp and downe in the world, seriously procuring the saluatiō of soules, from prouince to prouince, from citty to citty, & frō towne to towne;

Sometimes

sometimes in Iudea, sometimes in Galile, and sometimes in Samaria. Consider moreouer with what charity this good pastour travelled ouer hilles & dales, seeking the lost ineepe, to bring it againe vpon his shoulders vnto the fould; What labours, pouer-ty, heate, cold, wearines, persecu-tions, contradictions, and scandlers of the Pharises, he suffered in seeking of this strayed sheep; preaching by day, and praying by night, soliciting alwayes the affaires of our saluation, as a true Father, Pastour, Sauour, and Redeemer.

8. Consider next, how louingly he delt with sinners, entring into their houses and eating; with them, that they might be enamoured with his conuersation, edified with his exam-ples, conuerted with his benefits, and instructed with his doctrine. A ma-nifest testimony of this his mercy, we haue in Mathew the Customer, in Zacheus the chiefe of the Publicans, in the sinful woman whom he recea-ued at his feet, and in the adulterous

woman,

woman, whome he so gently pardoned. Nor haue we lesse to consider of the benefites which he did to the world in healing the sick, giuing sight to the blind, cleansing the leapers, curing the diseased of the palsy, casting out diuells, raising the dead, & which is yet of more importance, deliuering sinners out of the power and thraldome of their deadly enemy. All which his holy vertues that we may truly imitate, let vs implore the speciall assistance of his grace, & for the same, laud and praise his name, now and for euer more, Amen.

### DOCUMENTS FOR VS.

**C**hrist hauing opened the booke of the holy scripture, after he had read a certaine sentence, foulded it vp, and gaue it backe to one of the Clarkes, or ministers of the Church: to signify, that the sacred scriptures, are not to be left to the view and censure of euery one, but their sense to be laid vp, and to be

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N

sought



sought for, at the handes of the pastors of the Church.

2. The sweet and meeke manner which our Lord vsed, when he first began to preach and teach his holy doctrine, ought to serue for a model to all such, as haue the care of others soules; especially with what sweetness and meeknes, they ought at the first to gayne the hartes of their Disciples to them.

3. The eyes of as many as were in the Synagogue, were bent vpon our Lord to heare him preach To declare vnto vs, with what heede and attention we ought to hearken to the word of God, being preached vnto vs by our lawfull pastors.

4. Christ couered his Apostles lying vncovered, & a sleep. The same each vertuous Catholique ought to doe, yea and to bring a peece of his owne garment (if so need were) to couer the imperfection of a Priest.

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cially h

Of the miracle which was wrought  
at the wedding, by converting wa-  
ter into wine. Ioan. 2. 1.

## CHAP. XXVIII.

1. **V**PON the same day twel-  
ue moneth after that our  
Lord Iesus was baptized,  
there was a marriage in  
Canaa Citty of Galilee, suppoed by  
Saint Ierome and by other holy Do-  
ctours, to haue beene the mariage of  
S. Iohn the Euangelist, whereat our  
Lord Iesus, and his blessed Mother,  
were both present: to which this Ma-  
ster of meeknes vouchsafed to goe,  
not to feed his owne body, but to  
refreish the soules of those that were  
imitted to that blessed banquet.

2. Now behould our Lord Iesus  
thus sitting at the table, and eating in  
the company of other persons, make  
his grauity, his modesty, and espe-  
cially his great humility, who would

not sit next, to the highest and principall guesstes, a many haughty persons do, but tooke his place at the end of all the table, amongst the meaner & simple sort: performing herein the doctrine which afterwarde he preached to others; *When thou art bid to a feast, sit thee downe in the lowest roome, least another come afterwards more worthy then thy selfe, and thou be compelled with shame, to give him place.* Behould also our blessed Lady, how diligently she goeth too and fro, ordering all thinges, and both her selfe serving the invited, and also shewing the servants and attendants, how & whereof they should set before the. O blessed house, O happy banquet, wherein the Sonne of God eateth, & the mother of God serueth and attendeth!

3. Now when it drew towards the end of the feast, and the servants aduertising our Lady that there was no more wine left, her mercifull hart not enduring so great a griefe to the guesstes, and confusion to the poore espoused couple, she said vnto them, I

pray

pray expect a while, and I shall procure this defect to be supplied. And thereupon, with a certaine motherly liberty and confidence, she went vnto her Sonne Iesus sitting at the tables end, and secretly sounding him in the eare, said, My beloued Sonne, *they haue no wine*, and for as much as this our cosen is but poore, I wot not what we shall doe to supply this want. Behould the wonderfull wisdom of the Virgin, how she only insinuateth the defect, but demandeth nothing, for well she knoweth, that to him that loueth, it alone sufficeth to shew the necessity, without asking ought; so that confiding in the liberality, & mercy of her Sonne, whom she knew to be powerfull to make a supply, she contenteth her selfe to declare the want, & with loue and resignation, to leaue the rest to him to redresse, if he thought it expedient.

4. Consider next the answer of our Lord, returned to his louing mother, saying vnto her. *What is it to me, & thee woman?* Alas sweet Iesus, how



hard an answer is this to giue thy Mother? Hath she peradventure in any thing offended thine eyes, either because she serueth thee with so great loue, or because she was moued with so great mercy towards those that were in misery? Or because she begged wine for those, for whom thou wast ready to shed thy blood? Wherefore then doost thou shame thy Mother, with such asperity and sharpnes of wordes? In what sense (O good Iesu) sayst thou, that she who is thy Mother, belongs not vnto thee, or that thou hast not to doe with her? sith thou art the blessed fruite of her most pure wombe, in whose bowels thou wast lodged for nine monthes long, with whose mylke thou wast nourished, with whose handes and labour thou wast brought vp & gouerned, and to whome (as a dutifull Sonne) thou wast alwayes subiect and obedient?

5. But if we well consider his wordes, we shall easily vnderstand, that they were not spoken to reprove his

mother (whom he euer highly both  
loued and reuerenced) but for most  
great and waighthy reasons. And first  
as S. August. saith, because to worke  
miracles it belonged to Christ accor-  
ding to his diuine nature, the which  
he had not of his mother, but of God  
his Father, and therefore said, *what is  
it to me and thee woman?* Secondly, for  
the profit of those that were present:  
for the Mother foreseeing that defect,  
moued with pittie, would needes an-  
ticipate the tyme assigned & prefixed  
to worke the miracle; where if our  
Lord had condescended to haue done  
that which his mother desired, and  
had augmented the wine in the vessels  
or water pots, the miracle had not  
beene so manifestly knowne, neither  
the end and vtility obtayned, which  
he intended; which was, to declare  
by this deed his diuinity, to confirme  
his Disciples in his faith, and to draw  
the standers by to his worship and  
 deuotion. Wherefore he excellently  
well answered his Mother, laying  
that his houre was not yet come, to

wit, the houre decreed by the diuine wil, the houre of the greater glory of God, and the houre of the greater health and profit of those that were present.

6. At this answere therefore the mother nothing diffidēt nor discomforted, but trusting in his goodnes and benignity, returned againe vnto the seruants, and said vnto them Goe to my Sonne, and *whatsoeuer he shall say to you, doe yee*. And immediatly after they went, and filled the pottes according as our Lord commanded them, and forth with at his blessing, the water was conuerted into wine Which done, he willed them to fill thereof, and to beare it to the principalest person there present, who according to some of our holy Doctours was some Priest of that time who was present at the mariage to blesse the meate.

7. Behould heere the discretion & holy wisdom of our Lord, in that he would that the most principall amongst the guesstes, should first tast

of the wine, that for the sentence of one so wise, might be the more acceptable, and that through his commendation, the miracle might be the more manifest. And thus our Lord at the last satisfied the expectation of his B. mother, & filled the bridgrome and all the guesstes with exceeding joy and admiration. Where also we evidently see, how as our Lord in all his miracles, did not only some benefit vnto mens bodies, but also imparted health vnto their soules: so with this miraculous wine, he not only recreated, and refreshed their bodies, but also illuminated their mindes, and enflamed their hartes in the loue and worship of Almighty God.

8. The master of the feast hauing tasted of the wine, greatly praised it to all the company, and speaking to the bridge groome said vnto him: *Thou hast kept the good wine vntill now,* Ignorant of what was hapned, and yet vnwitting, he said most true, for from the begining of the world vntill



that houre, the had neuer drunk more excellent wine then this which Christ had brought from heauen. And then the seruants who knew how it was made, openly declared the miracle to all the company; wherupon his Disciples belieued in him, seeing this wonderfull miracle which he had wrought before them, wherein he had so manifestly shewed his Almighty power, and Godhead vnto them.

9. Afterwardes when the feast was ended, Iesus called Iohn aside by himselfe and said vnto him; leaue this woman whome thou hast chosen to be thy wife, and follow me, for I will bring thee to a far more blessed and excellent marriage. And forthwith he forsooke and left his wife, and louingly followed our Lord Iesus. The miracle and the banquet being ended, our Lord Iesus now purposing to goe forwards publickly, both in working, preaching and teaching, for our saluatiō, departed from that place with his B. mother & his disciples towards Nazareth.

10 And heere let the deuout soule duly consider, how the mother and the Sonne, walke together in the way, humbly and on foot, for neuer was there seene in earth two such persons walking together. Behould the Disciples also, reuerently following him and hearing his doctrine, for that heavenly Master would at no time be idle, but was alwayes speaking or doing some good thinge, which might redound to their edification, doubtles the way could neuer seeme long or weary to those that walked in so blessed company. Let vs therefore humbly beseech him, that we may always endeavour to follow his blessed example, Amen.

### DOCUMENTS FOR VS.

1. **I**N this marriage, mystically three sortes of mariages may be vnderstood, which Almighty God hath made with man. The first, that of God made with man, when he coupled the diuine nature with the

humane in vnity of person. The second, is of God and man, conioyned in one spirit by the grace of charity. The third, of God and man in euerm-lasting glory, when the faithfull soule shall enter into the bed-chamber of her celestiall spouse.

2. In that our Lord Iesus would be present at this weding, he theweth matrimony both to be lawfull, and ordained of God, but in that he called S Iohn from the same, he theweth that single life and virginity, is to be preferred before matrimony.

3. By this that wine fayled at the wedding, may be vnderstood that the spirituall and contemplatiue man ought to thynke what he may at feasts and banquets; where wine for the body many tymes exceedeth, & that of the soule often fayleth.

4. By the obedience of the ministers, who without reply or delay, obeyed in a thing which might to some have seemed senseles (as to fill out, and carry water to the maister of the feast instead of wine) I will

learne

learne how secure it is for me, in matters of faith and in diuine mysteries, to beleue the words of Almighty God, without discouling them with vaine curiosity.

*Of the excellent sermon made by our  
Lord Iesus in the mountaine.*

*Mat. 5. 3.*

CHAP. XXIX.

1. **O** V R Lord Iesus hauing gathered together his Disciples, and desirous to teach & instruct them in the perfection of his gospell, he called them a part from the multitude of people, & went vp with them into the mountaine of Thabor, some two myles distant from the citty of Nazareth, where he made vnto them a most excellent sermon, for so it was meet that he should first instruct especially those, whom he intended to constitute masters ouer others. And

rightly



rightly did our Lord select a mountaine whereon to preach this diuine sermon, for that the counsellis of the law of the gospell are so sublime, that they could not be more fitly taught in any other place, then in the top of an high mountaine: nor be comprehended of others then of such, who moued with desire of their greater perfection, and forsaking the vallies of a secular life, follow Christ by the precepts of his holy counsels.

2. This sermon was the most excellent & most diuine, that euer was preached in the whole world, and no maruell it should be such, sith the mouth of our Lord composed the same; This sermon as S. Aug. saith, contayneth all the perfection belonging to a Christian life, for in this sermō, he taught first, who they are that be truly blessed of our Lord. & most worthy of the kingdome of Almighty God, saying: *Blessed are the pure in spirit, for theirs is the kingdome of heauen.* Where behould how this diuine Master, began his sermon, first and principally

cipally at holy pouerty, making it the very ground and foundation of this his spirituall building; for he can neuer freely follow spiritual affaires, who is ouercharged and loaden with worldly pelfe; because he who hath his affection fastned to worldly commodities, such an one cannot be free, but in great bondage and seruitude vnto them: for to that thing which a man loueth disordinately, is he made a thrall and bondman to it.

3. The poore man therefore is most blessed, that is to say, he that inwardly loueth nothing but God, in as much as he is united to him by the resemblance of pouerty, who is the only mirror of perfect pouerty. Hence it is, that blessed Saint Bernard in a certaine sermon saith, that pouerty is a kind of furtherance or aduantage, whereby a man flyeth or ascendeth the sooner to heauen; for all other vertues mentioned in this ghospell, the merit and recompence due vnto the, is deferred for the time to come, but to this particular vertue of holy  
pouerty,

pouerty, it is rewarded & paid euen presently, as appeareth by the wordes of our Sauour himselte, plainly pronounced in this sermon, saying: *Blessed are the poore in spirit, for theirs is the kingdome of heauen*: he saith not that theirs it shall be, but that euen now already it is theirs presently.

4. The old Philosophers disputing of the felicity of man, some placed the same in wisdom, others in power to command, others in the voluptuous pleasure of this life, and others in other thinges: but who by reason and vnderstanding is able to conceiue, true felicity not to consist in any of the aforesaid goods, but only in pouerty, mourning, contempt of himselte, & supporting of euils? Yet truly neuer could any man haue believed this, vnles thou, our Lord and Master, hadst taught vs the same with thine owne mouth, and hadst perswaded the same vnto men, by the example of thine owne life.

5. But now returne we to our Lord Iesus, and let vs behould how

lowly

lowly he sitteth him downe vpon that mountaine, with his holy Disciples round about him, and in what humble & meeke manner he vttereth his holy doctrine vnto them, seriously teaching them that sublime and noble lesson of soueraigne perfection. Weigh also how attentiuely his Disciples behould his blessed face, hearken to those sacred wordes, and imprint them seriously in their mindes; and so they receaue exceeding ioy & contentment, both in hearing him & behoulding him: and especially they were most wonderfull and exceeding ioyfull, in that worthy prayer aboue all other, which he taught them at that present, as well in respect of the fruite which they felt therein, as for the great confidence and hope which they conceaued thereby. For as we may piously suppose, touching the fruite thereof, they not only vnderstood it after the letter, but also conceaued through the grace of the teacher, the spirituall sence of each petition. And sith there is contained

therein



therein the demande of all thinges necessary, as well for our bodies as for our soules, and comprehendeth in so compendious wordes, all that which concerneth our temporal life in this world, and life euerlasting in the world to come, it was no wonder that they felt exceeding ioy and comfort therein.

6. As concerning the confidence & hope which they conceiued thereby, how might their confidence be more establihed, then to heare him to teach them, who only knew what was needfull for them, who only could giue them, and now taught the that most effectual petition, by meanes whereof they could nether erre in their asking, nor fayle of their demand. For he who is to be the iudge of all the world, hath made this supplicatiō in our behalfe, which he himselfe therefore may neuer refuse to heare: he himselfe who is our Lord, hath made the supplication for his seruāts, such as is most expedient for them to aske, and most conuenient

for

for him to grant: surely more consolation or hope then this, can neither be conceaved nor required, at which we shall find in this holy prayer, if we repeate the same with pure deuotion.

7. Now after the sermon was ended vpon the mountaine, and that most wholsome doctrine deliuered vnto them, let vs behould how our Lord Iesus, came downe from thence, in the meeke company of his Disciples, talking homely and familiarly with them by the way, and how they as chickens about the henne, ran after him, and followed him with exceeding desire, each one conuicting to be neereft vnto him, that so they might the better heare him, & beare away those sweet and heavenly wordes, which proceeded from him. Behould also how great store of people came and met him in the way, bringing with them sundry sicke and diseased persons, & how he being full of mercy and pittie, healed them all both in soule and body. Beseech we

him

him most instantly, that he would extend the like compassion vnto vs, and cure our soules of all our diseases, Amen.

## DOCUMENTS FOR VS.

1. **O**F the first two of these beatitudes, Pouerty, & Meeknes, S. Bede saith, as presely followeth: If heauen be promised to the poore, & the earth to the meeke, what shall be left to the proud and contentions, but only hell?

2. *Blessed are those that weepe* (to wit for their sinnes) *for they shall be comforted.* Where we see, that teares, which in the eyes of the world, are signes of misery, in the eyes of God, are signes of felicity: and learne thou to auoid imoderate laughter, fith as Saint Basill noteth, we neuer reade that Christ laughed.

3. *Blessed are they that hunger and thirst after Iustice.* 1. Hungring to increase more and more in all iustice, neuer thinking that we are iust enough.

nough . 2. Not only to haue this hūgar in , and for our selues , but also desiring that the whole world may haue this hungar of holy iustice. 3. To hungar to receaue sacramentally, or spiritually, Iesus Christ, who is our iustice.

4. *Blessed are the mercifull , for they shall obtaine mercy.* This vertue is so surpassing great, that it is attributed to God before all others, as proper vnto him. Whence the Church saith : O God to whome it is proper to haue mercy : so that if I will be the blessed of God , let me imitate him in this vertue , 1. Applying my selfe to redresse all māner of corporall or spirituall miseries. 2. Not only in, and to my friendes , but also to my very enenuies.

5. *Blessed are the cleane in hart for they shall see God.* As the eye of the body must be pure and cleane, that so it may behould the Sunne : so much more needfull is it, that the eye of the hart be most cleane to behould God , who is the true sunne of iustice : for

cleanes



cleannesse especially vnireth vnto the chiefeft beatitude, nor can the cleane be seene, but only by the cleane of hart.

6. *Blessed are the peace makers, for they shall be called the sonnes of God.* It was the office of the Sonne of God, not only to be peaceable in himselfe, but also to others, pacifying men one with another, and also with God: euen so shall we be truly the sonnes of God, when we haue peace, not only in our selues, but pacify men one with another, and especially foules with Almighty God.

7. *Blessed are they that suffer persecution for iustice.* Our Lord after all the other beatitudes, hath reserved this for the last place, because it is the perfection of all the rest: for in vaine doe we glory our selues to be poore in spirit, meeke, mercifull, and peaceable, if when any litle word or iniury be offered vnto vs, we immediately fly to our weapons, and will by no perswasion, let passe the iniury vnreruenged.

Of the servant of the Centurion, and  
of the sonne of the Vice-Roy.

healed by our Lord Iesus

Mat. 8. 5.

CHAP. XXX,

1. **A**FTER that our Lord  
had ended that excellent  
sermon made on the  
mountaine, he went to  
Capernaum ( at that tyme the me-  
tropolitā city of that country) where  
the Centurion ( so called because he  
was captaine and commander ouer a  
hundred soldiers ) had his residence,  
to keep the Iewes in awe and sub-  
iectiō, least they should rebell against  
the Romans. This man not being a  
Iew, but a Gentile, neither hauing  
himself heard the doctrine of Christ,  
nor seene his miracles, but only ha-  
uing vnderstood somewhat of him by  
the report & fame which was spread  
of him, went not vnto him in his

owne

owne person, but sent others vnto him in his name, to wit certaine Seniors of the Iewes, who were beloved, and who cōuersed familiarly with our Lord, for he reputed himselfe vnworthy of the presence of Christ, and much lesse to craue any fauour at his handes; The Iewes therefore were sent, and that by diuine prouidence, that so they might be made inexecutable, if seeing the miracle, and a Gentile beleeuing, they themselues should not belieue. O the secret iudgments of Almighty God, how far different are you from the iudgments of men!

2. The message which he sent to our Lord by the mouthes of others, was a followeth. Lord, my boy lyeth in my house sicke of the palsy, and is sore tormented. He saith, Lord, in whose power is sicknes and health, life and death. My boye, whome so he tearmeth louingly and familiarly, contrary to those who contemne their seruants. He saith *lyeth at home sicke of the palsy*: contrary to those vnkind & inhuman

inhuman masters, who either neglect or turne their seruants out of doores, when they are sicke. He saith: *And is sorely tormented*: wordes full of pittie and commiseration, wherewith he endeauoureth to moue the mercifull bowels of our Sauour, to restore him his health.

3. Behould how quickly and how well, this man a Gentile, had learned the perfect method how to pray; for he demanded not of Christ that he would heale his seruant, but only exposeth in a few wordes his sicknes vnto him, remitting the remedy of his healing to the power of his mercy; as if he had knowne that he had spoken to him which was goodnes it selfe, and who not only knew, and could doe all thinges, but would also doe that which was most expedient to his seruant, and therefore iudged it needles to exagereat the same in many wordes.

4. Consider next how powerfull this petition was in the eares of merciful Iesus, to heare the afflicted estate



of that infirme seruant, forsaken of all, and in all his members so greatly vexed and tormented. Also to see so much charity and mercy in his master; and the solicitude and sorrow, which he conceiued for the sicknes of his seruant: all which were forcible, not only to moue, but also to compell our Lord to haue mercy, and to help him, that was sicke of the pally. For it was not conuenient that the charity of the Centurion, should surmount the charity of Christ, or that this infirme person, should find lesse charity at the handes of Almighty God, then at the handes of a mortall man.

5. Iesus knowing his deuotion answered vnto them that were sent, saying: *I will come* (behold his humility) *and cure him* (behold his piety.) But why dost thou promise (O good Iesus) that thou wilt goe to the house of this Centurion, seeing he neither seeketh, nor asketh the same at thy handes, nor shall thy entrance into his house be gratifull vnto him? Be-  
 should

ould the admirable prouidence of our Lord, he knew full well, that the Centurion would not suffer that he should enter into his house, yet this he did to proue him, that he might by litle & litle manifest vnto that incredulous people, how great a treasure of faith and humility lay hid in this man, who was a Gentile.

6. Againe our Lord said, that he would come and heale him, that the good Centurion, made as it were afraid, and cōfounded with shame for so gentle & liberall a promise, might make the answer which he made, and say: Lord I am not worthy, that thou shouldest enter under my rooffe. He saith not his palace or his house, although he were a principall man, but his rooffe, for humility of himselfe, and in consideration of the greatnes of Iesus Christ.

7. Furthemore he added saying: For I also am a man subiect to authority, hauing under me soldiers, and I say to this goe, and he goeth, and to another come, and he cometh, and to my seruant, doe this, &

he doth it. As if he had sayd: If I being a man of so small authority, can doe by my seruants whatsoeuer I will, because they obey me at the first beck, how much more canst thou, who art God and the most mighty Lord of all the world, to whom the Angells and all creatures doe serue and obey, by thy only word without my corporall presence, say to sicknes: Goe, and it shall goe, and to health come, and it shall come, and to the sick of the palsy, doe this, and he shall doe it?

8. Iesus hearing the wordes of the Centurion, expressing in them so wonderfull faith, as vnder the vayle of his humanity to acknowledge the excellency of his maiesty, wondred thereat, and praying the same to those that followed him, as also to propose the same for an example to others, he said: I haue not found so great faith in Israell: to wit, in the people of Israell of that present tyme, for in former tymes he had found much greater in Abraham, Isaac and Iacob, and in many other Patriarches and

Prophets,



Prophets, who were the beginning of our faith.

9. But O eternall wisdom, what cause of admiration could be giuen to thee, who knowest all things, & from whole fight nothing is hid? Sufficiently was the faith of this Centurion knowne to thee, yea that his faith, was nothing else then thyne owne giift; for thee therefore to admire the same, was nothing else, then to praise and honour thy giiftes and graces in thyne owne creatures: such is thy goodnes, and so great burning charity which thou bearest towards vs. He also wondred, not for his owne, but for the Iewes sake who were there present, that they behoulding so great faith and humility in a Gentile, might wonder: and seeing so great vertues to be wanting in themselves, might blush and be confounded thereat, and so repent & believe in him.

10. Then Iesus said to the Centurion: Goe, and as thou hast believed, be it done to thee. Where we are to consider,



der, how ready Christ is to bestow his blessings and benefits vpon vs, who knowes not how to deny that thing, which is craued of him with faith and humility: shewing herein, how much he loueth vs, and how earnestly he desireth to satisfy euery one of our iust desires. For the centurion saying vnto him: *Lord say the word only, and my seruant shall be healed*, he pronouncing but one only word, healed the seruant according to the hartes desire of the maister.

11. Now there being (as S. Bonaventure noteth) in the same city, a certaine Vice-Roy, he went in person to our Lord Iesus, beseeching him to come vnto his house, and to vouchsafe to heale his sonne that was sicke; but our Lord Iesus refused to goe, and yet vouchsafed to heale his sonne: more honoring herein the seruant of a soldier, then the sonne of a king. In this therefore, that our Lord without any great requiring went to heale the Centurions seruāt that was sicke, and refused to goe to the kings

soone (though earnestly prayed and treated therto) the pride of many persons is reproned, who runne with speed, to rich mens houses to pleasure them, and to doe them all service that lieth in them, in hope of some worldly reward or fauour; but are slacke to go vnto those who are poore and needy, to assist and succour them in their necessities, only in hope of a heauely reward, for feare it should be (as S. Gregory noteth) against their honour. But there is no such respect of persons with God, to whom as deere and pretious is the soule of one that is poore, as of a prince, and of a beggar, as of a king, whereof we here haue had example. Blesse we therefore & praise we his name for this mercy and louing benignity, now and for euermore. Amen.

3. Luke (cap. 2.) faith - that  
it is an inhuman heart, to seeke  
reliefe of the world, they are in healeth  
and to thrust them out of our houses  
they are O 4 DOGV

## DOCUMENTS FOR VS.

1. **T**He Centurion repunting himselfe vnworthy to goe to Christ, sent the elders of the people, who might implore his help in the behalfe of his seruant : So we, when as we iudge our owne prayers to be vnworthy of the presence of our Lord, we ought to fly to the prayers of the Saintes, that through their merits and intercessions, we may obtaine those graces, which, becaule of our owne demerits, we are not worthy of.

2. In this fact of the Centurion, hauing so great a care and sollicitude for the health of his seruāt, we ought to learne to exercise mercy towards our subiects and our seruants, especially when they are in necessity; for it is an inhuman part, to serue our selues of thē whilst they are in health, and to thrust them out of our doores, as soone as they are sicke.

3. S. Luke ( cap. 7. ) saith, that  
the

the Seniors besought Christ, that he would doe that fauour to the Centurion, because he loued their nation, and had built them a Synagogue: Whence we are to learne, that they deserue to be heard of God in their prayers, in time of aduersity, who were mindfull of him in time of prosperity, and exercised themselves in in the workes of piety & of christian charity.

4. The Centurion besought of Christ to restore health vnto his seruant. 1. With *Humility*, saying: *I am not worthy.* 2. With *Resignation*, shewing the infirmity, & leauing to our Lord the meanes of the remedy. 3. With *Faith*, believing that he could heale him with one only word. Whence we are to learne how we are to demand temporall goods at the handes of God. 1. With *Humility*, confessing our selues vnworthy of them. 2. With *resignation*, committing our selues to the will of God, who best knoweth what is conuenient for vs. 3. With *faith*, firmly believing, that he both



can, and will doe, that which shall be most expedient for our soules.

5. Of this sick person, the ghospell noteth, 1. that he was a boy, or (which is the same) a Seruant. 2. That hee lay. 3. That he was *paralytique*, that is not able to moue any member of his body. 4. That he was *forely tormented* of that sicknes. Euen so a sinner, signified by this sicke man, 1. Is the *seruant* of sinne. 2. He *lyeth*, because he is fallen from grace, and standeth not in the pathes of iustice. 3. He is *paralytique*, that is to say, impotent to all good workes, in as much as none of them in that estate, are meritorious. 4. He is *forely tormented*, that is, continually afflicted with the prick of his conscience, & with many terrors, feares and passions.

Of the sickness of the palsy let him  
 in the bed through the rooffe of the  
 house, healed by our B. Sa-  
 uiour. Mat. 9. 2.

## CHAP. XXXI.

**A**S Iesus was teaching in  
 a certaine house, where  
 some of the Pharisees  
 were assembled, certaine  
 men came desirous to enter into that  
 house, with one that was sicke of the  
 palsy, whom they brought that our  
 Lord might heale him. And when  
 because of the multitude, they could  
 not enter into the house, they got vp  
 on the rooffe thereof, whence they let  
 him downe, that so they might lay  
 him before our Lord Where first we  
 are to weigh the great faith of those  
 that bare him, for neuer would they  
 haue vnderaken so great paines, had  
 they not firmly believed, that our  
 Lord was able to doe that miracle :

nor would the sicke person haue permitted himselfe to be haled vp to the top of a house, and to be let downe through the tyles thereof, had he not faithfully hoped that he would heale him.

2. Let vs next consider the great charity of these good men, for nothing else moued them to vndergoe all this labour, then a most feruent desire of restoring health to this miserable man. The greatnes whereof appeareth in this, that neither weighing the damage which they should do to the maister therof, by vntyling his house, nor the danger they were in who were within, nor which was yet much more, not hauing respect to our Lord himselfe, who was preaching therein; but first with great molestation they got the sicke vpon the roofof the house, & then from thence with ropes and cordes let him downe in the presence of Christ.

3. Blessed Lord, from whence had those men so great faith, but only from thee the authour and fountaine

of our

of our faith? Who endued them with so great wildome, as to thinke of this maruelous inuention, but thou who art the eternall wildome? And who enflamed their hartes with so great charity, and desire of the health of him that was sicke, but only thou, who art euen charity it selfe, & who commandest vs, not only to loue God, but our neighbour also as our selfe?

4. Consider next, the meeknes of our blessed Saujour, for neither is he offended that his sermon is interrupted by this vneoth spectacle, nor yet reprocueth the importunatnes of those men, or reproacheth them with lack of faith, as before he did the vice-Roy, who like to these, believed the presence of Christ to be necessary to heale the sick: but as a most gentle phisitian, cast the eyes of his mercy vpon the sick of the palsy, & behoulding the great faith, both of those that bare him, as also of the sick himselfe, saith vnto him: *Haue a good hart sonne, thy finnes are forgiven thee.* Where

• behould



behold how that miserable man  
(whome the proud Pharises scarce  
vouchsafed to, looke vpon) of our  
sweet and gentle Lord is called, *sonne*.  
Neuer in the whole ighospell doe we  
reade, any of the Apostles to be cal-  
led seuerally of our Lord *sonne*, like as  
this like of the palsy was, so grateful  
to God is sicknes, and pouerty, su-  
stained patiently.

5. The Scribes and the Pharises  
scandalized at the wordes of Iesus  
Christ, said within themselves: *This  
man blasphemeth*. Behold how great  
the ingratitude of this people is, ble-  
ssed Iesus imployeth himselfe in prea-  
ching, shewing the way of life, hea-  
ling of the sick both in soule and bo-  
dy, and now in recompence of so  
great benefices, and is held for a bla-  
phemous, and an impious man. But  
consider here the wonderful meeknes  
and patience of our Lord, who albeit  
he saw with his diuine eyes their dia-  
bolicall thoughtes neither reuengeth  
the injury offered, nor desisteth to  
doe good vnto them, though so vn-

worthy,

worthy; but moreouer proceeded with his mercy, contented only gently to reprove them; and as he, who came not to destroy but to ſaue ſoules, at one and the ſelfe ſame time, healed the ſicke of the pally, and alſo the ſoules of all the reſt: ſo that immediately chāging their mindes, they all began to glorify God, confeſſing the omnipotency of our Saviour.

6. Our Lord therefore ſaid vnto them; Why thinke you euil in your hartes? As if he had ſaid: Seeing I doe ſo much good vnto you, what cauſe haue you to thinke euil of me? And if my wordes may be interpreted well, why doe you calumniate them, and ſeek to contriue them in an euil ſenſe? If you call me a blaſphemer, for hauing ſaid to the ſicke of the pally, *Thy ſinnes are forgiven thee*, and that to ſurpaſſe and ouer the diuine power, tell me, if this power be not in me, how then came I to the knowledge of your very thoughtes, and of the hidden ſecrets of your hartes, ſith it is as proper vnto God to know the hartes

of men, as to forgiue them their finnes? Furthermore, if it appertaine to like power, to pardon finnes and to say to the sicke of the palsy, *Arise and walke*, (seeing either requireth an infinite power) behould I haue also this power. And then our Lord turning himselfe to the sicke of the palsy, commanding he said: *Arise and walke*; & he presently arising, and being made whole, taking vp his bed, departed to his owne house.

7. Behould by how many wayes, and with how many reasons. B. Iesus laboureth to render this people capable of truth, and to draw them (although rebellious and obstinate) to the knowledge of himselfe. For, he being true & glorious God, who neither standeth in any need of our testimony, or of any thing that is ours, yet out of a singular zeale of procuring mans saluation, accommoda-ting himselfe to the capacity of men, he disdained not also by humane reasons, to approue vnto them his diuine power, by this meanes conuin-

cing

cing (not sharply, but sweetly and gently) the evident obstinacy of his enemies.

8. Now, if we marvell at so great malice and iniquity of the Jewes, that they interpreted the wordes of our Lord so perversly, & at so great hardnes of their hartes, as not to giue place vnto the truth, which with so many miracles and perspicuous reasons, had been demonstrated by our Lord himselfe, let vs enter into our selues, and let vs weigh our owne behauour; how often (O good Iesu dost thou speake vnto our hart the wordes of truth and of healt, and we do study to interpret them in another sense, not as is pleasing vnto thee, but as is pleasing vnto our selues? How often dost thou attempt, now with sweet inspirations, now with most cleare reasons, to conuince our conscience, and to mollify the hardnes of our hart, and as it were with thy finger to touch our errours, & yet we wholly dissemble that thou requirest or exactest of vs, & seeking

excuses



excludes from day to day, deferre our amendment, and spirituall help.

9. Let vs therefore beseech our blessed Saviour, by the abondance of his piety shewed to this sick of the palsy, whom he perfectly healed both in soule and body, that He would vouchsafe so to looke vpon vs with the eyes of his mercy, as perfectly to heale vs of all our diseases both in the one and in the other, that being corroborated by his grace, and liuing within the house of his holy Church in this world, we may hereafter liue euerlastingly with him in the house of his glory, Amen.

### DOCUMENTS FOR VS.

1. **C**Hrist as soone as the sicke of the palsey was offered vnto him, not being asked of any, first forgauē him his offences: to giue vs example, of forgiving of iniuries done vs by our neighbours, euen before the same be demanded of vs.

2. When

2. When Christ said to the sicke of palsy, that his sinnes were forgiven him, the Scribes began to murmur against him, as guilty of blasphemy; but as soone as they saw him healed, they began to glorify Almighty God: Even so the seruants of God, ought not to defend themselves with other weapons, against backbiters and detractors, then with the examples of good workes, which seeing, they shall not only stop their mouths, but instead of detraction, they will begin to glorify God, and to prayse his seruants.

3. Christ so soone as he saw the euill cogitations of the hartes of the Scribes, fearing they should proceed further vnto worse, presently rebuked them, saying: *Wherefore thinke you euill in your hartes: teaching vs, that so soone as we see our selues assaulted with an euill thought, to reprehend our selues, saying to our selues these wordes of Christ. Wherefore thinkest thou euill in thy hart?*

4. Our Lord intending to heale

the sick of the palsy, first began at this spiritual infirmity; to declare vnto vs, that oftentimes the sicknes or infirmity of the body, proceedeth of the sicknes of the soule, which is in sinne: & that the healing of the sicknes of the soule, is often the cause of the health of the body: whence Phisicians ought to learne, that visiting the sicke, first they moue them to penance and confession for their sinne, for sinne like a sword sticking still in the wound, it is in vaine to apply a plaister.

5. The sicke man of the palsy, at commandement of our Lord arose out of his bed: The soule of a sinner then ariseth spiritually forth of her bed, when she renounceth all the vnlawfull and voluptuous pleasures of the flesh wherein she lay. Then doth she take vp her bed, and beareth it, when the sinnes wherein before she was delighted, begin to be grievous vnto her. And then walking doth she returne into her owne house, when by the exercise of good workes, she



beginneth to walke towards God,  
from whom by sin she had departed.

*Of the mother-in-law of S. Peter, de-  
livered of an ague by our Lord.*

*Math. 8. 14.*

CHAP. XXXII.

I. **O**UR Lord having taught  
in the Sinagogue, depar-  
ting thence, he went vnto  
the house of Simō Peter,  
where his mother-in-law lay grie-  
uously sick of a burning feuer. Where  
consider the singular piety and chari-  
ty of our B. Sauour; for it is the cu-  
stome amongst men, that the sicke do  
seek the phisician, of whome they  
may be cured: but the Sonne of God,  
as of meere charity he descended frō  
heauen, so out of the same charity,  
like a most mercifull Phisitian, he  
spēt his whole study in seeking forth  
the sick, that he might heal the both  
in soule and body, and by this mea-



nes allure and bring them vnto the knowledge of himselte, & of his heavenly doctrin O how often yet vnto this day doth Christ our Lord make the like iourneys, not now from the Sinagogue to the house of Peter, but in his Church amongst a number of soules that are seised with sicknes, visiting the proud, to make them humble; the angry, to make them patient; the enuious, to make them charitable, and the luxurious, & burning with the feuer of the flesh, to make them chaste!

2. Not was this passage of Christ from the Sinagogue to the house of Peter, deuoid of singular mystery & signification; for it was very conuenient, first to fulfill his promise made to the people of the Iewes, and with the abundant waters of his diuine doctrine, first of all to water the barren and vnfruitfull Sinagogue; but after that it would not receaue him (yea contemptibly despised and reiected him) to be iustly forsaken & reprobued of him.

3. O sweet Iesus, I maruell not that thou tookest so great paines to instruct thy Disciples, becaule they were to deliuer this thy holy law to all the nations of the world. Nor doe I maruell that thou wouldest instruct and teach apart one Magdalen, one Samaritan, and the like, for they were to profit by thy doctrine, not only their owne soules, but also the soules of many others, who were to be conuerted by their example. But that which farre surpasseth all wonder, is that thou wouldest with so great diligence & gentlenes instruct the vngreatfull Synagogue, which thou knewest so well, would not only produce no wholsome fruites, but most inhumanly rebel against thee, calumniate thy doctrine & miracles, and persecute thee, even vnto the death of the Crosse. O singular force of diuine charity, which causedst that the Sonne of Almighty God, to the end he might only haue care of our profit & saluation, neuer thumed labours of his owne, no perills, no losse, nor  
any

any kind of paynes, but as the B. Apostle saith, by being proposed vnto him, he sustained the Crosse, containing confusion.

4. Our Lord therefore being entered into Peters house, went vnto the beds side of his sick mother, and lifted her vp, taking her by the hand. Behould the gentlenes and admirable bounty of our Lord, for he could without once mouing himself, or going to the poore bed side of that sick womā, haue restored her health with his only word, as he had done to many others, but yet to shew greater signes of loue and beneuolence vnto that house, he would go vnto her in his owne person: and not content with this, he would put forth & giue vnto her, his holy hand, and with the same lifting her vp, command her feuer to forsake her, wherupon she was immediatly restored to perfect health.

5. Then mightest thou haue scene at the wordes of Christ, and at the touching of his heauenly hand, not

only



only the feuer to forsake the woman, but her forces to be so suddely made stronge and firme, that presently rising out of her bed, she first fell vpo her knees before our Lord Iesus; & that she might requite this fauour with some benefit, she began with great loue and diligence, to employ the forces he had giue her in his holy seruice, in ministring vnto him, and making him somewhat ready whereof to eate; no molestation at all of her former sicknes remayning in her, which could not possible otherwise be, then by miracle, and by the sole power of Almighty God, for nature could neuer haue wrought the same in so short an instant. This therefore is only proper to our heavenly phisitian, nor can any other Doctour doe this, but he alone.

6. Consider now how our humble Lord sitting in that poore house, all smoky, and wherein there was no other rapistry or hanginges, but only an old net, with a few reedes fit for fishing, and perhaps a peece of an



old sayle to couer the table instead of a napkin, wher S. Peter was wont to sit, whereat this louer of pouerty, with his poore Disciples doe feed of some poore and grosse meate, such as they could set before him vpon the suddaine. Blessed Lord, with what diligence, ioy & reuerence did good Peter with the other Disciples ( and particularly that good old woman, which was now miraculously cured of Iesus Christ ) attend and serue him at the table ! who could not be satisfied with being officious vnto him, doing honour vnto him, and thanking him for so singular a fauour as he had done vnto them. O with how great attention and deuotion had they their eyes fixt vpon that diuine face, and vpon that countenance so full of loue, wholly ready to accomplish, whatsoeuer he should command or signify vnto them !

7. O Peter, if then the father which is in heauen, had reuealed vnto thee that which afterwards he did, that that Lord who entred into thy  
house,

house, had been the only begotten Sonne of Almighty God, the Creator of the whole world, to whō the Cherubins doe bow themselves, and in whose presence the pillars of heauen doe shake and tremble, how much greater would the amazement of thy mind haue been, & with how much more seruent affection, wouldst thou haue cast thy ielfe, at his feet, saying. *Goe from me O Lord, because I am a sinfull man.*

8. All that day, Iesus remained in the house of Peter, and when the sunne was set, many diseased & possessed of the diuell were brought vnto him, all which, as a most mercifull phisitian, he presently healed. Let vs pray and beseech our Lord Iesus, that as he vouchsafed to heale S. Peters mother-in-law of so great a feuer, so he would vouchsafe to free our soules from the spirituall feuer of all vices, which much more grievously afflicteth the soule, then that other afflicted the body: that being healed by his grace, we may arise forth of the

bed of sloth & negligence, wherein to this present we haue reposed, and serue him more worthily for the time to come, and in all thinges performe his diuine pleasure, Amen.

### DOCUMENTS FOR VS.

1. **C**hrist & his Apostles, going to visit S Peters mother-in-law who lay sicke: doth teach vs to exercise the workes of mercy towards the sicke, visiting them, and assisting them in their necessities, not only with such substance as God hath giuen vs, but with our person also, if their need require it.

2. S. Peters mother immediatly as she was healed, began to serue Christ and his Disciples: to declare vnto vs, that till we first be cured fro sinne, our seruice is not gratefull vnto him. As also that God will not haue his giftes & graces once receiued to be idle in vs, but that we bring forth some fruit with them, and apply them to that ende for which they

they be giuen vs.

3. The industry of this good woman in seruing Christ , after the recouery of her health , doth admonish vs , that when we see we haue lost any tyme, and haue neglected the seruice of God , either by our owne carelesnes, or by what occasiō soeuer giuen by others , with diligence to recouer the same, and to be afterwarde, more solicitous in his holy seruice.

4. By Peters mother-in-law sicke of a feuer, may be vnderstood the flesh coueting against the spirit : or the spirit rebelling in them against the law of God To whom Iesus coming, he behouldeth, by his grace illuminating : he commaundeth, by his grace iustifying: he toucheth, by his grace assisting : who being deliuered from their feuer by Contrition, arise whole by confession , & minister vnto him by satisfaction.

5. The setting of the sunne , may be interpreted , the change of worldly prosperities into aduersity , after



which many are healed , who were grievously sicke, so long as the sunne of prosperity shined vpon them.

*Of Christ our Lord, awaked by his Disciples, to appease the tempest of the sea. Matt. 8. 23.*

## CHAP. XXXIII.

1. **O**Vr Lord Iesus hauing taken great paines, laboured in preaching vnto the people, and wrought before them many miracles, at the last entred into a ship with his Disciples, where like vnto a weary wayfarer, he layeth him downe to take some sleep reposing his head vpon a pillow, neere vnto the sterne of the ship. It was a thing worthy of admiration, to behould him, who by his diuine vertue, governeth and sustaineth all the world, & who as with an euerlasting watch, keepeth Centinell ouer his people, so to haue consumed himselfe, & made  
himselfe

himselfe so feeble and faint, that he standeth in need like one of vs, of a little sleep. But O good Iesus, this thy sleep was not so much for the necessity of human condition, as caused by thine owne will, thereby to shew to the world the truth of thy flesh, which for our sakes thou hadst assumed, and for the which thou condescendedst to the necessity of this sleep, that so thou mightest feele all the necessities of our nature. Iesus therefore slept in body, but watched in mind, of whome the wiseman saith: *I sleepe, but my hart watcheth.*

2. Whilest our Lord lay thus asleep a tempest arose vpon the sea, which was so great, as it put the Disciples into feare, yet loath they were to wake their Lord, by reason of the trauell which he had put his holy body vnto, in teaching, preaching, watching by night in holy prayer, and the like, whereby they knew how great necessity he had of a little rest. O what a thinge was it, to haue seene the King of Heauen himselfe, who

sitteth vpon the Cherubims, and is borne vp in the handes of the holy Angells, the only begotten Sonne of God, resting in the bosom of his eternall Father, sleeping like a weary way-farer, in a little fish-bote vpon a hard, and sorry pillow!

3. Heere might we haue seene on the one side, that great Patriarch Iacob, hauing forsakē his fathers house, & wandring like a pilgrime through the world, to sleep vpon the ground laying a hard stone vnder his head instead of a pillow; and the heauens open, and many millions of Angells to descend, and ascend ouer their Lord. On the other side, we might haue seene the good prophet Ionas oppressed with a heauy sleep, whilst the ship that carried him, was tossed with a terrible tempest, and being awaked by the fearfull saylers suddēly to appease the tempest, by being cast into the sea; For euen so (O good Iesu) when it was needfull to appease that mortal tempest which had submerged all mankind, thou wast cast

into

into the waters of thy bitter passion, and wast submerged and swallowed vp by death, to procure vs life.

4. The Disciples perceauing the danger they were in to be drowned (full of feare) awaked Christ that he might help them, seeming by this their fact, to haue beliened, that Christ was able to deliuer the being awake, but doubted whether he could doe the same lying fast a sleep. Wherefore running vnto him, and casting themselves downe at his feet, crying out with aloud voice, they said vnto him, *Master, doth it not pertaine to thee that we perish?* Which wordes no sooner founded in the eares of B. Iesus, but he forthwith awaketh, and like a good and carefull father breaketh himselfe of his owne rest to procure rest vnto his children, well contented to awake at all times, to provide & succour their necessities. And then taking compassion on their present feare, & condescending to their humane frailty, he commanded the seas & the winds, saying: *Peace, be still,*



and suddainly the tempest ceased.

5. Consider heere the admirable power of this Almighty Lord , who so composed the whole frame of this huge world, as that al thinges herein ( though quite deuoid of sence and reason ) obey vnto his diuine becke. Woe ( alas ) only to the infelicity of the reasonable creature , which abusing the liberty granted to him of Almighty God, feareth not to deny obedience vnto his Creatour. We therefore , when we see the seas and windes and other creatures , destitute of the force of feeling & vnderstanding to surpasse vs in obedience , how are we not confounded, and with teares euen of bloud deplore our insensibility and infelicity ? Let vs be aghamed to consider, that a creature, so turbulent and furious as is the sea ( which casting vp its waues on high , with its fearfull roaring , maketh all the earth to tremble ) yet when it cometh to the boundes appointed it by God, suddenly staieeth there & humbleth it selfe : and that we, being nothing

thing else but dust and ashes, refuse to submit and to humble our selues to our Creatour.

6. Finally, let vs humbly beseech Christ our Lord, that as he vouchsafed to sleep in that ship, so he would giue vnto vs his holy grace, that our harts may sleep to all the thinges of this wicked world, and only watch to him alone. And that as by his power he appeased the windes & tempests of the sea: so he would vouchsafe to appease the motions of our wicked suggestions and depraued passions, and so to calme the swelling of our vntamed desires, that all our inward powers may be calme and quiet: which he for his tender mercy sake graunt vnto vs, Amen.

DOCUMENTS FOR VS.

1. **C**hrist entring into the ship, his Disciples follow him, leauing others vpo the land. They are the true Disciples of Iesus Christ, who not only keep him com-

pany vpon the land, that is to say, whilst thinges succeed with them prosperiously, but also goe with him into the sea, to wit, amidst the stormes and tribulations of this life; for no good Christian can passe this life, without he suffer some affliction.

2. This ship wherein Christ slept, may likewise figure the soule of man: wherein Christ sleepeth spiritually, when one abstaineth from the study of prayer and of other good workes, and becometh cold in the desire of his spirituall profit. In which case he ought to feare as the Apostles did, & to procure with frequent and deuout prayers to awake Christ, who will not faile in due season, to send a calme, with great tranquillity.

3. The seas & the windes became calme, and presently obeyed at the voice of Christ: Gather hence great confasion and shame, that being his creature as well as they, and a reasonable creature which they are not, thou art so rebellious vnto him, and dost so little obey his voice.

4. The words which Iesus-Christ pronounced to appease this tempest were; *Tace, obmutesce. Peace, be still*: as often therefore as the tempests of thy passions shall disturbe thee, or shall moue themselues against thee to endanger thy soule, with great faith- & deuotion rebuke them with these very wordes of Iesus Christ, and thou shalt find the wonderfull force they haue to calme them.

*Of the Widdowes sonne raised to life  
by our Lord Iesus, and restored  
vnto his mother. Luc 11.7.*

CHAP. XXXIV.

i. **I**ESVS going towards a citty which was called Naim, met at the gate of the citty, a dead man that was caried forth the only sounge of his mother a widdow, who went bitterly weeping after the corps. In which wordes the Euangelist manifesteth, the weight and multitude



itude of this womans sorrowes, saying First, that she was a widdow, destitute of a husband, & without hope euer to haue any more childre. Next, that her only sonne was dead, and consequently had not now on whom to cast her sight, in place of him that was deceased. To him alone had she giuen suck; him alone had she in her house for all her comfort; so that whatsoeuer was deare and pretious to the mother, was only and wholly found in this sonne, from whom now in her old age, she wholly expected all her succour and assistance.

2. This so distressed and afflicted woman, as soone as our Lord had seene, he was immediatly moued with compassion towards her. Where consider, how happy and how healthfull a thing, the sight and meeting of our Lord is. He saw two possessed of the diuel, and he presently deliuered them. He saw the man that had layn eight and thirty yeares diseased at the poole, and he forthwith healed him. He saw him that was borne

blind,

blind , and restored to him his sight  
He seeth now this widow lamenting  
for her deceased sonne, and he raiseth  
him againe to life. O happy teares ,  
which deserved to be beheld of such  
a Sauour . O happy misery which  
was so fortunat, as to encounter with  
such a mercy !

3. Consider next how wonderfull  
great the bounty and charity of our  
Lord was, which he declared in this  
present example , where , not being  
prayed or called by any person ( as  
erst he was of the little King ) he  
goeth of his owne accord of purpose  
to meet this dead young man , and  
to render him alieue to his afflicted  
mother. O true louer of mortall men,  
faithfull comforter of all afflicted ,  
whose goodnes & charity is so great,  
that thou canst not choose but be  
moued with mercy , so soone as euer  
thou seest our miseries.

4. And here ( O my soule ) thinke  
a little with thy self, whē thou in like  
māner laiest dead in sinne , when out  
of a wicked custome of sinning de-

stitute

stitute of all remedy, thou wast as it were borne to the graue of hell; If our Lord had not had mercy on thee, or had not occurred thee with his grace, but rather respecting thy flagitious offences, had burst a sunder the threed of thy life ( which he hath done to many others lesse vnworthy the thy selfe ) what would haue become of thee, or where hadst thou now been? Without al doubt amongst the damned, amongst the deuouring flames which neuer dy, and in that fire which shal neuer be extinguished, in sempiternall horror and opprobry, wher nothing else is heard, but pinges, howlinges, and gnaininges of teeth.

5. Iesus seeing the mother of the dead to weep, moued with compassion, said vnto her, *Woman weepe not.* But (O good Iesus) how sayest thou vnto this woman, that she should not weep, hauing before her eies so many motiues of weeping & mourning; as that she is left alone, first bereft of her husband, and now also

of her

of her only sonne; sith therfore in this life there is not left vnto her any solace nor assistance, what else may she doe, but lament and weep ?

6. Mercifull Iesus therefore, to cease the sorrow of the lamēting mother, commanded those that carried the dead corps to stand still, & then he said to the dead young man: *I say to thee, Arise: and he that was dead sat up and began to speake.* O the wonderfull power of our Sauour, who not with many prayers, or ofren inclinacions vpon the body of the dead as did Elizeus, but with the only power of his word, in one moment restored him to life ! But it was no great matter, that this man was raised vp with one word of Iesus Christ, sith as the Apostle saith, al the men in the whole world, euen those which are reduced into dust, with one only becke of his omnipotent will, and in a moment, are to be raised vp againe.

7. Now what an astonishment thinke we, was it to him that was thus raised, when issued out of dark-

nes,



nes, and out of the shadow of death, he saw with his open eyes standing before him, the author of life? Likewise, what ioy, and what gladnes was it to that afflicted mother, when in an instant of tyme, she saw life restored to her sonne, & so wonderfull a benefit to be bestowed vpon her? For as the Euangelist saith, they began presently to magnify God, & to confesse, that a great prophet was risen amongst them, & that God had visited his people. And this it is which is said of the young man, that sitting vp, he began to speake. And what other could his wordes be, but only wordes of praises and thanksgivings, wherein he confessed, and set forth, the might and power of so potent a Lord?

8. Let vs beseech our Lord Iesus, that as moued by his mercy he touched the coffin of this dead yong mā, & restored him to his mother aliue: so he would vouchsafe to touch our harts with his holy feare, that arising vp from the wicked custome of sin

ning

ning through worthy pennance, we may by the force of his diuine grace, be excited to the leading of a new life, Amen.

DOCUMENTS FOR VS.

1. **H**E whome in this ghospell, Chri st is said to haue occurred, was young, and yet dead. Whence we are to vnderstand, that as touching corporal death, all, as well yong as ould, sound as sicke, are subiect to death: & to remember first or last we must needes dye, and that the heure of death is most vncertaine, seeing that this man in the flower of his age, departed this life.

2. The mother of this young man wept for his death, and bitterly lamented so great a losse. This tender harted mother, is the Church our mother, who bitterly lamenteth the death of such her chiidren, as either by sinne, or Heresy, come to loose the life of grace. For these, with continuall prayers, she imploreth the goodnes

of

of God, that moued to mercy for the great misery and teares of his beloved spouse, he would vouchsafe to deliuer them forth of the death of sinne, and restore them to the life of his holy grace.

2. The place wherat Christ met with this dead young man, was at the gate of the cittie. The gates by the which we are often carried through as dead, is some one of the five senses of the body: for he who heareth, seeth, or speaketh that which is not lawfull, is carried dead through the gate of the same sense; He that surfeeth thorough eating or drinking, is carried dead through the gate of his tasting. He that harkneth to detractions, is caried dead through the gates of his hearing. He that looketh on a womā to lust after her, is carried dead through the gates of his seeing, and so of others: watches therefore must be set at these gates.

4. Of this deceased it is said, that Christ touched him, next that he arose, then that he began to speake,

mother:

mother: denoting the signes of a true  
lastly that he deliuered him to his  
spirituall resurrection, which are, first  
to be touched with preueniēt grace;  
next to arise, to wit by contrition, the  
to begin to speake, to wit by con-  
fession, and lastly to be deliuered to  
his mother, to wit, by satisfaction.

*Of the woman that was healed of a  
bloody flux, by touching of the  
of our Lordes garment,*

*Luc. 8. 43.*

CHAP. XXXIV.

**C**ONSIDER first, how  
our Lord in all tymes, and  
in all places, on the sea, on  
the land, in the Synagogue  
publiquely, and in houses priuately,  
yea even in his very iornies, neuer o-  
mitted the workes of mercy, some-  
times teaching, other whiles helping  
the necessities of those that came vn-  
to him. As he went therefore with  
Iairus Prince of the Synagogue, to  
raile his daughter compassed about

with



with much people, behould a woman oppressed with a grievous and incurable disease, for remedy whereof she had spent and wasted much substance ( supposed by S. Bonaventure and others to be Martha, sister to the B. Magdalen ) partly moued with the fame of the miracles of Iesus Christ, partly illuminated of our Lord himselfe, conceaued to great faith of his power & vertue, that neyther respecting her sexe, nor yet her infirmity ( by the which she was forbidden according to the law not to come neere, or to conuerse with others ) she thrust her selfe amongst the company, that so she might secretly touch our Lord.

2. Behould how this discreet woman, is partly detained by shame not to shew her infirmity vnto our Lord, and partly is compelled by the same infirmity, reputing her selfe ( because of her vncleanes ) vnworthy of his sight, she cometh and approacheth behind his back. For what else could she do, forsaken of earthly phisicians,

then

then to fly to the heavenly ? Where weigh the great humility , deuotion and faith of this woman , who notwithstanding was got so neerevn- to Christ , yet held the her selfe vn- worthy to touch his holy body , or his feet , or yet his garments , and therefore only touched the hemme or border of his garment. O what vertu did she confes to be in the body of our Lord, who belieued so much to be in the very hemme of his garmēt! which she had no looner touched, but the fluxe of her blood presently stinted.

3. Iesus therefore, turning him about vnto the people , said, *Who hath touched me?* Where behould how good Iesus dissembleth the matter. Behould how he who knoweth al thinges, yea he who wrought all thinges in the hart of that holy woman , and knew that he intēded to restore her health, of purpose stood still , and as ignorāt of what had passed ( in presence of the people also standing still ) asketh. *Who hath touched me?* Consider here ,

how

how astonished that good woman stood, both for the ioy of her health recovered, as also for admiration, to thinke by what meanes Christ being so pressed of the company, came to feele so light a touch of the hemme of his garment; as also for feare least the thing being disclosed, she should be confounded before al the people.

4. But perceauing at the last that she could not be hid, full of feare, & trembling, as if she had committed theft, she cast her selfe at the feet of our Lord, declaring the whole matter as it had hapned. O deuout woman if thou hadest so great faith of the power and vertue of our Saniour, why dost thou now tremble, and not rather trust in his bounty, mercy, and benignity? For this Lord is no lesse mercifull, then powerfull, nor is his benignity, lesse then his vertue: if therefore thou belieuest, that he can restore thee health, thou oughtest also to belieue, that he will most willingly giue the same vnto thee. Thou oughtest not therefore to feare, as if thou

hadst,

hadst offended him but rather to reioyce that thou gauest him occasion to doe this good vnto thee.

5. Iesus therefore behoulding her, said vnto her. *Haue a good hart daughter, thy faith hath made thee safe.* Behould with what sweet wordes our Lord speaketh vnto this woman, how he comforteth her, and how abundantly he recompenseth her fore-passed sorrowes and afflictions. She had recovery of her health, but this was not inough to Christ, who would needes ad this new consolation vnto the former that by calling her *Daughter*, she might vnderstand her selfe to be healed, not only corporally, but also spiritually. He therefore willed her to haue a good hart and faith in him, not that she wanted faith, without the which she would not haue fled to him for help, but our Lord, seeing her smitten with so great feare and shamefastnes, would with the sweetness of those wordes animate her, and adde force vnto her, that she might increase and perseuer in her first con-



fidence: expressing in this forme of speaking; with how great gentlenesse he receaueth the compunct and humble sinner flying vnto him.

6. O yce infirme and sicke soules, who desire to be cured of Christ, consider how if he not only with touching of his sacred hands, but also of his very garment whilst yet he was in this mortal life, restored health of body vnto all, much more now (being immortall and glorious in the most-B. Sacrament) will he restore health of mind, to those who with deuotion adioyne themselves vnto him, & with a liuely faith doe touch him therein. Wherefore, if with true sorrow, and effectuall desire of amending our life, we adioyne our selues vnto him, and with humble faith doe touch him, verrue doubtles will goe forth of him, whereby we shal be deliuered from al our infirmities: which God for his mercy sake graunt vnto vs, Amen.

DOCUMENTS FOR VS.

1. **T**His woman partly for the loathsomnes of her disease, and partly for the confusion which she feared to receaue, if she should be discouered, came not before, but behinde Iesus Christ to touch him, but Christ would that she her selfe should accuse her selfe; To giue vs to vnderstand, that the ouermuch shame which we conceaue to discouer our finnes in Confession, is not gratefull vnto him, nor the sligh-tes which we vse to couer our faultes and our infirmities, but that we disclose them cleerly, willingly, & with humble confidence.

2. This womā first thought within her selfe, and purposed to touch the garment of Christ, but receaued not her health vntill such time as she touched it indeed, enē so to obtaine true health, it is not inough that we haue good desires and good purposes, vnles we follow Christ, and set our

handes to worke, imitating his holy life.

3. Christ hauing restored health vnto this woman, attributed the same not to his owne vertue, but to her faith: to teach vs, that in good workes we ought not to seeke, or to set forth our owne praises, but the only praise and glory of God.

4. Many followed Christ and did touch him, but one woman only was healed of him; We therefore, who so often approach to the holy Altar of our Lord, let vs looke with what deuotion & preparation we approach, and let vs beseech our Lord, that we be not in the number of those, who indeed doe touch him, but yet receaue no health from him.

Of the Daughter of Iairus Prince of  
the Synagogue raised to life by  
our Lord Iesus Luc. 8 40.

## CHAP. XXXV.

1. **C**ONSIDER this afflicted prince of the Synagogue (of whome we began to speake in the former Chapter) how enforced by the calamity of his daughter, (whome in that he had no more in the world but only her, and she also being in the very flower of her age, he loued most tenderly) seeing that by no riches, by no art, skill of phisicians, or of phisike, nor by all the helpes and deuises in the world she could be possibly deliuered from death he resolved at the last to haue recourse to the author of life. And although peradventure he himselte was one of those that persecuted Christ, yet the confidence which he had in his goodnes and mercy, o-



uercame the feare of his fraile and timorous conscience.

2. Goe then thou good Prince of the Sinagogue vnto Christ, for indeed he came not into the world to destroy, but to saue, and to seeke soules: not to iudge, or to reuenge him selfe vpon his persecutors, but to pardon them, and to giue life vnto all by his owne death. Goe therefore securely, for B. Iesus knowes not how to be wroth or offended with thee, yea with great loue doth he expect to comfort thee: and because he could not draw thee to him by his doctrine and preaching, now doth he draw thee to him by necessity and affliction. O happy necessity which compelleth a man to goe vnto Christ. O holy affliction which openeth our eyes, & causeth vs to see and to enquire forth our chiefest good, from whome before we were so far departed:

3. Consider therefore, how this Prince of the Sinagogue, as we may imagine, bitterly weeping & sighing through the vehemency of excessive

sorrow

sorrow, comming before Christ, suddenly cast himselfe at his holy feet earnestly beseeching him (as the ghospell saith) that he would restore health to his daughter who lay a dying. Great truely (O Lord) is this submission, which could not choose but moue the bowells of thy mercy, sith neither the little King, nor yet the Centurion did so much, when they made intercession vnto thee for the health of their sick. The Sunamite indeed weeping, cast her selfe at the feet of Heliseus, but she was a woman, nor did she this publicly in the presence of others. This Iarus therefore, being a Priest, and Prince of the Sinagogue, a man in such honour, was doubtles plunged in great sorrow and necessity, that in a place so publique, and in the sight and presence of so many people, he would prostrate himselfe at the feet of poore and humble Iesus. But although his humility were very great, yet not lesse, but greater was the mercy & charity of our Sauour Iesus.

4. Now it happened as they were walking in the way bace to the Princes house, that the heauy tidinges were brought him by some of his seruants of his daughters death But such was the great goodnes and sweetnes of our Lord, that he willed him notwithstanding this newes, to belieue, and not to doubt of the health of his daughter. Coming therefore vnto the Princes house, he found it filled with those that wept, and bewailed the death of his daughter; whome when our Lord willed to depart, for that she was not dead but slept, they began to deride him. O the patience of our most meeke Iesus, men do mocke Almighty God, and human folly doth flout the diuine and euerlasting wisdom.

5. Our Lord notwithstanding casting forth that incredulous company, entred in where the maiden was, only with her parents and three of his Disciples, namely Peter, Iames and Iohn: the father beseeeing him, that he would vouchsafe to lay his

hand

hand vpon his daughter. Then our Lord with that holy and Almighty hand which had made all thinges, & vnto which nothing whatsoeuer was impossible, taking the maiden by the hand, commanded her immediatly to arise. Behould the wonderfull vertue of the diuine power. The maide being awaked by his only voice, opened her eyes, filled her parents that were present, with incredible gladnes and astonishment. O how well might the say with the holy Prophet: *The right hand of our Lord ha h done vertue, the right hand of our Lord hath exalted me that I dy not, but liue and declare the workes of our Lord.*

6. Consider how surpassing great the ioy of the parents of this damsell was, when they saw her as it were in a very moment, restored to life by the power of our Lord. And first how great the comfort was of that louing father, whom if at the first the excelle and greatnes of grieve constrained to cast himselfe with such humility at the feet of Christ, much more now



doth the greatnes of ioy and admiration of the diuine power ( as it is verry probable ) enforce him againe to prostrate himselfe at his holy feet: & weeping ( not now with the teares of sorrow, but of superabundant ioy ) to render him immense thanks for so singular a benefit, offer himselfe, with all whatsoeuer he hath, to his holy seruice.

7 But what meaneth it ( O blessed Iesus ) that seeing thou couldest haue restored this maiden to life with one only word, yet thou wouldest reach forth vnto her thy diuine hand? Truly ( O my Lord ) thou wouldest by this example, manifest vnto vs the singular clemency, which dayly thou declarest vnto sinners. For we being dead in sinne, and consequently become thine enemies, thou gently inuitest vs to forgiuenes and to thy friendship, yea thou art he who first askest to make peace, & stretchest forth thy hand, as if thou should say: Sinner, giue me thy hand, and see that heereafter thou offend me no  
more

more. Let vs beseech our Lord in this gentle manner, to extend his hand of mercy vnto vs, that deliuering vs from the miseries of this wretched world. he may at the last bring vs to the glory of his celestiall kingdome, Amen.

DOCUMENTS FOR VS.

1. **T**His Iairus, albeit he was a Prince of the Sinagogue, & a man highly honoured, yet to obtaine health for his daughter, refused not to humble and cast himselfe at the feet of Christ, and that in the presence of so many people: to teach vs, that if we desire to obtaine the health of our soule, we must tread vnder foot all humane respects, and not regard what the world will say, but what is most secure for our owne saluation.

2. Christ being requested of the Prince of the Sinagogue, returned him no kind of answer, but presently arose and went with him: to giue

an example vnto all, readily to afford their helpe to their neighbour in their need ; yea and to set our necessary affaires sometimes aside, like as Christ left off his holy sermon , presently to goe to help this Prince .

3. Christ going about to raise the princes daughter, and saying that she was not dead but slept , was forthwith derided of the standers by ; yet for all this desisted not to goe forward, to doe the good worke which he had intended : to instruct those which are good , that when they are derided of the wicked , they ought not therefore to giue ouer, but to goe forward in the good they haue begun .

4. Christ going about to raise the dead , first cast forth all the standers by, teaching vs by this example , to doe nothing for vaine glory sake, but with sincere intention for the glory of God , and good of soules , like as here we see in our humble Iesus, who would doe nothing till first all occasions of vaine glory were take away .

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*Of the Conuersion of S. Mary Mag  
dalen. Luc. 7. 37.*

CHAP. XXXVI.

I. **O** V R courteous Lord Ie-  
sus, inuited on a certaine  
day to the house of Simó  
the lepre, went and dined  
with him; which he was wont often  
times to doe, both of his owne cur-  
tesy, as also for the loue and zeale  
which he had to saue souls, for whose  
take he descended from heauen,  
was incarnate and became man. For  
by this meanes eating with men, and  
conuersing familiarly with them, he  
sweetly drew them to his loue, and  
to the loue of his holy pouerty: for he  
made himselfe so perfectly poore,  
that he had no maner of worldly we-  
alth, house, nor harbour, neither for  
himselfe, nor for his Disciples. Blessed  
Iesus, therefore, the mirror of humi-  
lity, when he was inuited by any of  
his

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his friendes & benefactors, meekely and thankfully went vnto their houses, and curteously accepted at their handes, their offers of charity.

2. Mary Magdalen therefore hearing that he sat at dinner in the house of Simon, (whom peradventure she had often tymes before heard to preach, and therefore loued him most feruently) inwardly touched with deep remorse and sorrow for her finnes, and thinking with her selfe, that without him she could no way be saued, the burning fire of his loue so far enflamed her desire, that she would no longer defer, nor could any longer endure, but forthwith entred into the house where our Lord Iesus sate at meate, and as if she had forgottē her selfe, houlding downe her eyes to the earth, passing a longe before the guests, she neither staid nor rested vntill she came to him whome she so earnestly sought, & whome her soule so inwardly loued; Then presently falling prostrat on the ground before our Lord, filld with profound sorrow

and

and thame for her finnes, laying her face flat vpon his feet, out of a certaine confidence in that she loued him most inwardly aboue all thinges, she began to fetch most deep sighes, & to shed forth aboundance of teares, secretly saying in her hart as hereafter followeth.

3. My sweet IESVS, I assuredly know, belieue, & confesse, that thou art my soueraigne Lord & my God; and that I vile sinner haue offended thy maiesty, both by my grieuous, & manifold offences, so that my finnes exceed in number the sandes of the seas, but yet behould I flye to thy mercy, and aske forgiuenes, lamenting inwardly for that wherein I haue offended. I desire with all my hart to amend my finnes past; and purpose neuer to breake thy commaundments, for time to come. O my Redeemer, put me not from thee, nor yet despise my repentance, other refuge then thy selfe can I finde none, nor any other will I euer lecke. Deare Saviour punish my finnes as much as it shall please.

please thee, but doe not reiect me, nor cast me from thee, who will neuer cease to beg forgiveness and mercy of thee. In the meane while, her teares distilling in great aboundance they bathed and enbalm'd the feet of our Lord (an evident argument that our Lord Iesus went bar-foot & bareleggd in this world) and then with great confidence in his goodnes, and with inflamed and inward affection of his loue, she humbly kissed his blessed feet.

4. At the last, ceasing from weeping, weighing & iudging it a thing vnworthy, that either her handes or teares had touched his holy feet, and hauing brought with her no precious thing wherewith to dry them; she wiped them with the haire of her head, that so she might vse that to vility, which she before had vsed to vanity: and that she might not remoue her face from the feet of our Lord (loue increasing) she very tenderly and often kissed them. Blessed Lord, who so could inwardly ponder

and

and consider the worke of this penitent woman, withal the circumstances appertaining thereto, should assuredly find much ghostly fruit contained therein, to stirre & moue our soules to repentance for sinne, and to the true and feruent loue of our Lord Iesus.

5. Consider next, with what benignity our Lord receaueth her, and with what patience he permitteth her to doe vnto him whatsoeuer she would, knowing the inward affection, & the true & perfect loue of hart wherwith she did it. O what motions, what feelings of mind, & what singular gifts, thinke we Christ imparted to Magdalē, whilst she performed those offices of piety at his holy feet? She came indeed to Iesus, but was, much more strongly drawne of him: she indeed annointed his feet with ointment, but he annointed her soule with the holy Ghost: she waiht his feet with her teares, but he with his blood wained her from all her sinnes: he wipt his feet with her beautifull hair-

res,



please thee, but doe not reiect me, nor cast me from thee, who will neuer cease to beg forgiveness and mercy of thee. In the meane while, her teares distilling in great aboundance they bathed and enbalm'd the feet of our Lord (an euident argument that our Lord Iesus went bar-foot & bareleggd in this world) and then with great confidence in his goodnes, and with inflamed and inward affection of his loue, she humbly kissed his blessed feet.

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res,

res, but he adorned her soule with his celestial giiftes and vertues: finally, she with great feruour of mind kissed his feet, but he gaue vnto her the kisse of peace, which far surpasseth all vnderstanding.

6. All this while therefore he left off eating, vntill she had accomplished what she had begun: the guesstes also leaue off eating, all maruelling much at this woman, & at the newnesse of the thinge: but especially Simon, the maister of the house, maruelled very much, what he meant to suffer such a sinfull woman to touch him after so homely and familiar a manner: wherupon he iudged that he was not a Prophet, because (as he thought) he knew not who she was that touched him.

7. But our Lord who far surpasseth all Prophets, and who knoweth the secret thoughtes of euery mans hart, answered him to his very thoughtes, shewing himselfe therein, not only a Prophet, but more then a Prophet: and by the example of a creditor co-

uined

uined him, iustifying the woman that he held so sinfull, and proouing that she loued him more, and manifested vnto him more affection by this her deed, then he with al the feast and banquet he had bestowed vpon him: wherupon he said vnto Simon: *Mary sinnes are forgiuen her, because she loued much.* And then turning him to Mary Magdalen, he said: *Tby faith hath saved thee, & part in peace.*

8. O sweet and delectable word, blessed Lord, how willingly did Mary Magdalen hearken to this word, and how attentiuely did she retaine it? Surely it was so liking vnto her, that it neuer after went out of her mind. And thus was she perfectly conuer-  
ted vnto our Lord Iesus, from her former vicious & sinfull life, leading after, a most vertuous and chaste life, and perseuerantly adhering to him, and to his B. Mother, neuer departing from their company Whose holy example, God for his mercy sake make vs to imitate, Amen.



## DOCUMENTS FOR VS.

1. **M**ary Magdalen although a sinner was not ashamed to seeke forth Christ in the house of the Pharisee, and to humble her selfe in the presence of all those that sat at the table, and to weepe at his feet: so we, when we are fallen into any sinne, we ought not to be ashamed to seeke forth our spirituall phisitian, and to disclose our griefes vnto him; for if men calumniate vs, we shall with Magdalen be prayesed of Christ, and hereafter in heauen be honoured of him, in the presence of all his B. Angels.

2. In our Lord Iesus, pastours and teachers of his word haue example, that they should not forbear to speake the truth when tyme requireth, for feare of offending those who sōtimes feed them, or giue them maintenance: for notwithstanding the Pharisee gaue him food, yet he reprooued him openly for his error in his owne house.

3. In the Pharisee we haue example, that notwithstanding our Lord reprooued him, yet he omitted not for this to feed him, and to shew vnto him all humanity, as he had done before: contrary to many, who when truth is tould them by their Confessor, if it be against their liking, they forthwith withdraw their affection from him, shewing themselves therein, more vnkind then did this Pharisee.

*How Iohn the Baptist sent his Disciples vnto Christ. And of his death which ensued a litle after. Mat.*

*11. 2. & 14. 1.*

## CHAP. XXXVII.

1. **T**H E glorious Champion & precursor of our Lord Iesus, Iohn the Baptist, being imprisoned by Herod, and loaden with irons for the defence of iustice, because he reprehended him for detaining his brothers

thers wife being yet aliue , desirous before his death to induce his Disciples to follow our Lord, he sent them vnto him , that hearing his wordes, and seeing his deedes, they might be inflamed in his loue and follow him: doing herein like a prouident father, who being to dy, cōsigneth his children to some faithfull tutor. They went therefore in the name of Iohn, vnto our Lord Iesus, saying: *Art thou he who art to come , or doe we expect another ?*

1. Where behould our Lord Iesus, albeit he had at that present a great company about him, yet how courteously he doth receaue them, and how wisely, first in deedes, and afterwards in wordes, he doth answere to them. For in their presence he preached to the people, he healed the deafe, he gaue sight to the blind, speache to the dumbe, besides many other wōders, which there he wrought, and then said to them that were sent; *Goe and shew yee vnto Iohn , what yee haue heard and scene.* They de-

arted

parted therfore, and related those thinges to Iohn, who gladly heard them: and these Disciples, as is piouſly to be believed, after the death of Iohn, firmly adhered vnto Ieſus Chriſt.

3. Within a while after, that moſt wicked Herod, with his ynchaſt and adulterous concubin, hauing decreed betwixt themſelues to kill him, that ſo they might haue none to rebuke their ſinne, it came to paſſe that vpon the day of the banquet, the daughter of that miſerable Herodias danced, wherat wicked Herod took ſuch contentment, that he ſwore with an oath to giue vnto her whatſoeuer ſhe ſhould demand, albeit it were the halfe of his kingdome; who glad of this promiſe of the King, and inſtigated before by her wicked mother, demanded the head of Iohn the Baptiſt: he ſeding therefore executioners to the priſon, forthwith beheaded him.

4. Behould how worthy a man, dyeth ſo vile and vnworthy a death.

Good



Good God why didst thou euer suffer this? What a thing is it that a man should dy, who was of such sanctity and perfection, that he was verily reputed to be Christ himselfe? Yet to such and so great a man, the hangman is sent, who humbly preparing his neck for the axe, falleth on his knees, & giuing thanks vnto God, boweth down his most holy and sacred head on the block, and patiently sustaineth the strokes, vntill the same be quite cut off. Behould how B. Iohn, the friend & kinsman of Iesus Christ, and his great secretary, dyeth. Truly it is an exceeding shame for vs, if we haue not patience in whatsoeuer aduersity, sith innocent Iohn, patiently endureth such a death, and we (laden with sinnes, and worthy of the wrath of God) cannot suffer little iniuries and aggrieuances, yea scarcely a hard word. Thus S. Bernard.

5. Now at this time, our Lord Iesus was in the borders of Iewry, but not in that prouince: Who when the death of Iohn was tould vnto him,

our

our pious Lord wept for his champion and cosen : his Disciples also wept with him to see him weep : the B. Virgin likewise wept, remembring that when he was borne, she was the first that tooke him from the ground, & therefore loued him most tenderly. And thou making thy selfe as present to all these things, meditate them deuoutly in thy mind, following our Lord Iesus whithersoever he goeth, and in especiall recommend thy selfe to the Patronage of B. Saint Iohn, & endeauour to practise in thy selfe his austerity of life, zeale of iustice, and other vertues, and thou shalt not faile to be beloued of our Lord in this life, and to raigne with him for euer in the life to come, Amen.

### DOCUMENTS FOR VS.

- I**ohn, is interpreted, grace. Iohn therefore in prison, when grace is held bound by any bondes of the world or the flesh, that it cannot profit. By Herod, is signified the

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Rvoluptuous

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voluptuous pampering of the flesh. By Herodias, Luxury. By her dancing daughter, dissolute sights, by which Iohn, to wit, one that is in the state of grace, often commeth to catch his spirituall death, and sometimes also his bodily death.

2. As Iesus Christ himself would dy vpon the solempne feast of Easter, to shew the contentment which he tooke to dy for men: so would he that Iohn the Baptist should dy vpon the day of this solempne banquet, to testify that it was a feast vnto him, to suffer death for iustice sake.

3. Christ permitted Iohn, not only to be imprisoned, but to be put to death, albeit he were his beloued friend, to the end to perfect him so much the more, and that as he had shewed his excellent vertues in time of prosperity, he might likewise shew them in aduersity: whence I wil make great account of persecutions for iustice sake, sith they are the priueledges which our Lord bestoweth vpon his most especiall friends.

*Of the conference which our Lord Iesus had with the woman of Samaria, sitting him downe weary by the well. Iohn. 4. 7.*

## CHAP. XXXVIII.

**1. W**HEN our Lord Iesus was to goe from the coutry of Iudea into Gallile, about the space of twenty miles, he was to passe through the country of Samaria, where by the way there was a Well, the which was called Iacobs well: wherupon our Lord being weary after so long a iourney, about the sixt houre, sate him downe to rest him. Consider heere (O my soule) how thy Iesus is weary, how the Almighty sweateth, how the power of the highest fainteth, and how he laboureth in the way, who refresheth al those that are in labour, sitting thus by that fountaine side, whilst his Dis-



ciples went into the towne to seeke some meate, which whether they bought, or rather begged, is hard to say.

2. Now as our Lord was thus reposing his weary body, there came a woman of Samaria ( according to S. Bonaventure called Lucy ) to fetch water at that well : of whome our Lord Iesus asked drinke, and began to speake, and to discourse vnto her of many high and notable thinges: & last of all, to manifest himselfe vnto her to be the Messias that was to come. O the glory and splendor of my soule, how happy and fortunate had he beene, who might haue beheld thee, when thou wast thus weary at the well, and might haue cast his eyes vpon that diuine countenance, all appaled and wanne with sweat, & with the wearines of the way? What thing had more beene to be wished at that present, then to haue performed some seruice vnto thee, to haue brought some reliefe vnto thee, or at least to haue comforted thee in

so great necessity ?

3. The woman refusing him a draught of water, Iesus said vnto her: O woman, if thou didst know the gift of God, and who he is that saith vnto thee, giue me to drinke, thou perhaps wouldest aske of him, and he would giue thee liuing water. O fortunate woman, if thou knewest what grace and mercy the Sonne of God doth vnto thee, whilst he asketh a draught of water of thee (for a great fauor is done to the seruant, when his Lord humbleth himself to aske any least seruice at his handes: ) If thou knewest how great the gift were, granted of God to all mankinde with such liberality, thou wouldest acknowledge him that is before thee, and who asketh a little water of thee: for he is thy God and thy King, who made both heauen and earth for thee, and hath taken vpon him thy forme for the loue of thee, & for thee hath giuen his bloud, his life, and himselfe wholly; how would thy soule melt with sweetnes? And if thou haue not wherewith to

quench his thirst , thou wouldest conuert thy selfe into water , to afford some refreshing vnto thy Creatour.

4. Consider after what meanes our Lord by little and little, mollified and disposed the hart of that woman so greatly hardned. First, instilling into her an high opinion of his excellency (for it profiteth the Schollar so much the more, by how much greater opinion he hath of his maisters doctrin) whēce he said, *If thou knewest who he is, that saith vnto thee, giue me to drinke.* Secondly, offering vnto her a kinde of water different from that which she came thither to draw. Thirdly, proposing the maruellous effects of that diuine water, as that it did reuiue the soule, and quench the thirst perpetually. O rare liberality, O incredible benignity of this giuer, who of his owne accord disco-uereth the liuely water of his grace to the ignorant of it, and offereth it to them that doe not aske it!

5. The woman allured and caught

with

with the desire of these celestiall promises, with great reuerence and humility said : *Lord giue me this water.* O wonderfull mutation of the hand of the highest! A litle before our Sauour asking drinke of her, she proudly and snappishly reiecte~~d~~ his prayers, calling him Iew, and saying : *How dost thou being a Iew (which to her was easy to know by his very habit) aske of me to drinke, which am a Samaritan woman, for the Iewes doe not communicat with the Samaritans?* But now by the meeknes of our Lord and by his curtesy, she is brought to that passe, that she not only asketh water of him, but reuerently calleth him Lord. What wilt thou now doe (O good Iesus) wilt thou likewise deny to her thy water, and so reuenge her incivility? But thou our God, art not so hard, nor such an one as seekes reuenge, and therefore saiest vnto her. *Goe call thy husband and come hither.* Our Lord denieth not the guift demanded, but differeth it for a greater good.



6. The woman answered: *I haue no husband.* Iesus said to her: *Thou hast said well, that I haue no husband, for thou hast had five husbandes, and he whome thou now hast, is not thy husband.* Where considering her that she is certainly in a notorious sione, & by this question would sweetly induce her, that she might be iustified by her owne voluntary confession: and how he doth not openly rebuke her, or make her ashamed for the crime she hath committed, but doth rather draw her & mercifully preuent her with the beames of his grace, that she may see her sinne; for so doth he speake vnto her, that knowing her selfe, she might accuse her selfe with her owne mouth, and say; *I haue not a husband.* As if she had sayd; Although the man that dwelleth with me, be reputed for my lawfull husband, yet in truth he is not so, but I am a sinneful woman; And doubtles when she pronouced these wordes, she blushed withal, and felt an inward remorse in conscience:

whence

whence appeareth how pleasing to our Lord, and honorable a thing is the confession of our finnes; for which she was not reprehended but praised of him, repeating twice that she had said well and truly.

7. Then the Samaritan said to him. *Lord, I perceave that thou art a Prophet:* and further added; *Our fathers adored in this mountaine*, with other wordes related in the ghospel. Where consider the new langague of this Samaritan, and behould how the lively water, offered by our Lord before vnto her (after she had purged her soule by humble confession) began to spring forth of that soule, and by little & little, like a lively fountaine, to ascend on high towards heauen. Behould, how forgetfull of the waters of Iacobs well, and of all other earthly thinges, it beginneth to lift vp it selfe, & to aspire after heavenly thinges, as, to speake of a doring Almighty God, of the place of praier, & of the coming of the Sauour into the world.

8. Now what dost thou (O good Shepheard?) Behould thou hast now found the sheep so long lost, now she heareth thy voice, now she returneth vnto thee, now she loueth thee, now she desireth thee, but yet she doth not perfectly know thee. Shew therefore vnto her thy face so much desired, let thy sweet voice sound in her eares, & let her heare from thyne one mouth, that most sweet word; *I am he*, that knowing thee perfectly, she may runne vnto thee and casting her vpon thy shoulders, thou maist carry her to her ancient fould.

9. Iesus therefore said to her; *I am he that speakes with thee*. Where thou mightest haue seene, whilest Iesus Christ pronounced these wordes, so great a fire of diuine loue to be enkindled in that womans breast. that impatient with the heate thereof, and as drunke with charity, she began to cast forth fire, and to enkindle flames in the breastes of others. Wherefore she forsaketh the fountaine, she forgeth her pitcher, yea & her selfe al-

so, and leauing it behind her, she runneth into the citty to cal together & to bring to Christ all that people.

10 But what dost thou (O woman) knowest thou not that it is not lawfull for a woman to preach, and much lesse beseeming to exclaime & cry out in the open streetes? O how true is it, that loue ( wherwith this woman so greatly burned ) hath no law, no limits, no measure! O woman, now no woman but rather an Euangelist of Iesus Christ, how euident is it, that thou hast drunk of the liuing water of Iesus Christ, sith thou beginest so soone to be pained with the thirst of others saluation?

11. O my soule, beseech our Lord to quench thy thirst with that most pretious water of euerlasting life, and with all his graces, that thy hart being inebriated with the abundance of his sweetnes, it may forget all earthly thinges, & may only loue and desire those that are heauenly, which may so fully satisfy the same, as that it may neuer afterwards ether



fear or feele any other thirst; which God for his infinite goodnes graunt vnto vs, Amen.

## DOCUMENTS FOR VS.

1. Christ by his habit, was knowne of this Samaritan woman to be a Iew: so we if we will imitate Iesus Christ, we ought to vse that habit, wherby we may be known to be Christians: But so doth religion languish at this day, and vanity increasē, that many sectes and sortes of Infidels, surpasse Christians in the modesty of their apparell.

2. The Samaritan asking of Christ that liuing water, he willed her to cal her husband, nor would he let her know the same, til first she had confessed, that the man whom she had, was not her husband: to shew vnto vs, that our Lord will neuer communicate himselfe to any by his grace, nor make him partaker of his merits, vnles he first humble himselfe and plainly & sincerely confesse his sins.

3. The

3. The Disciples wondred to see Christ to sit and speake with a woman. For our B Lord vsed that warines, that neither often, nor alone, would he speake with any woman: not for himselfe who was God, but to giue rule to all, especially to religious and spirituall men, how they ought to conuerse with women, to wit, very seldome, with few wordes, and not without company, and iust occasion.

*Of the miracle which Christ our Lord wrought in feeding five thousand men, with five loaues & two fishes. Marc. 6. 34.*

CHAP. XXXIX.

1. **T**WICE reade we in the holy gospel, how our Lord Iesus multiplied a few loaues of bread, and feeding therewith many thousandes of people. yet that there still remained great aboundance: but we notwithstanding  
will

will reduce them into one meditation. Wher first we will consider the wordes of the holy ghospell, that so great was the resort of those that came & went to heare the doctrine of our Lord, and of his Disciples, that they had not so much as space to eate. Enttring therefore into a barke to retire themselues from thence into a desert place, the deuout people ranne flocking after them on foot from all places. And Iesus going forth, and seeing a great multitude, in that desert place where he supposed he should haue bene alone, he said: *I haue pitty and compassion vpon this people, for he now three dayes they haue followed me, not hauing whereof to eate: and he began to teach them many things.*

2. The Disciples seeing the deuout people so rauished and absorpt in minde, to hearken to the wordes of Iesus Christ (the day declining) wēt vnto him, & humbly besought him, that because of the solitude of the place, it would please him to dismisse the people somewhat early; for so were  

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they

they detained with the wonderfull sweetnes of his word, that vnles Christ had commaunded them, they would neuer haue departed frō him. Where it is probable, that the good Disciples, were moued to admonish our Lord hereof, not that they were weary, or that they would be rid of them, but for that they were moued with mercy towards the people, who were wearied before with their iornies, and had fasted all the day longe.

3. But to this our humble Lord Iesus with great moderation made answere saying: *They haue no need to goe, giue yee them to eate:* and withall asked of them how many loaves they had; who answered fise, & two little fishes. Then said our Lord, bring them hither vnto me. Which beeing done, Iesus tooke the fise loaves, & the two fishes into his glorious and Almighty Handes; and because he would bestow a great and extraordinary gift vpon that people, he lifted vp his venerable countenance towards heauen, to the end they might

vnderstand,



vnderstand, that euery good and perfect gift descendeth from heauen frō the Father of lights. Would to God it had been lawfull to some one to haue penetrated with his eyes those inflamed bowells, and to haue seene with what feeling and deuotion he lifted vp his mercifull eyes vnto heauen, to honour with this act his heauenly Father, by whome he knew he should be honored, by the meanes of this stupendious miracle.

4. So soone as our Lord had giue thanks to his Father, he blessed the bread, and breaking it, began to distribute it to his Disciples, that they should present it vnto the people, O bountifull and effectuell benediction of our Lord, for sudainly those loaves of bread began to multiply, not only in his, and his Disciples handes, but also in the handes of all those that fed thereon, so that there remayned twelue bakets of fragments, after the people had eaten their fill. Where consider how louingly he behouldeth them to eate, & is delighted in their

contentment.

5. Consider also how the people stand amazed at this miracle, how one speaketh to another thereof, how they reioyce thereat, & eate thereof, with giuing of thanks to Almighty God, hauing neuer before tasted of so sweet and sauory bread in their liues, nor being scarce able to conceaue from whence it should come. O my soule, that thou hadst beene worthy to haue beene amongst that company, to haue obtained one only litle piece of this miraculous bread, handled and blessed with the very handes of the Sonne of God, what pleasure and contentment would thy tast haue taken from the same?

6. After that our Lord had fed the people as aforesaid, they would presently haue created him for their king, considering he was so powerful to help them in their necessities. But our Lord Iesus, perceauing their intention, fled from them into the mountaine, and there so hid himselfe, that they could not find him; for he

would

would in no wise be honored temporally. Where behould how sincerely and vnfeynedly he fled this honour: for he sent his Disciples away by sea, and he ascended into the mountaine alone, to the end that if they should seeke him amongst his Disciples, they should not find him.

7. The disciples were very loath to leaue him, but he compelled them to enter into the ship, and to sayle ouer to the other side: their desire indeed was good, which was always to abide with their Lord & maister, but he ordained otherwise. Behould them therefore how full sore against their willes they departe from their Lord, and how he compelled them, shewing them absolutely that it was his pleasure to haue it so; wherunto they obeyed, how heauy and hard soeuer it seemed vnto them.

8. Behould next with how great care and warines, this our euer blessed Lord & Saviour Iesus Christ fled from a kingdome & from honour, not for any feare of himselfe, but for

vs, knowing what perill and danger it is vnto vs, which he did to giue vs example, that we likewise should truly fly all temporall honour, it being most certaine, that honour is one of the most perillous snares of the enemy, to catch, and beguile the soules of men. Let vs therefore beseech our Lord with true humility of hart, that we may tread vnder our feet, all honours temporall, contenting our selues with those that are eternall, Amen.

DOCUMENTS FOR VS.

i. **C**hrist taking the loaves and the fishes into his handes, gaue them to his Disciples to distribute vnto the multitude: To shew, that temporall goods are giuen of God to Prelats and Pastors of the Church, to the end that they distribute them to the poore: for it is their office to minister, & to giue meat vnto their subiects, not to be ministred vnto, and to feed themselves; like as

Christ



Christ said of himselfe, that he came to minister, and not to be ministred vnto.

2. After that the multitude were satisfied, the Apostles filled twelue basquets with the reliques, which was much more then the five loaues they had distributed. Wherin our Lord would signify, how great a reward is returned to those, who performe the workes of charity towards their neighbours: and that when we impart our temporall goods vnto the poore, they are not diminished, but are rather thereby increased & multiplied.

3. The place wherein Iesus Christ fed the multitude so copiously, was in the desert, far remote from inhabited places. That the seruants of God may learne by this miracle, not to be discomfited when they see themselves oppressed with penury, but to trust in God, who is able euen in such a place where is nether sowed nor reaped to feed his seruants, and enrich them with all thinges necessary.

4. Christ

4. Christ perceauing that because of this miracle the people would haue made him king, he fled away from them: Giuing vs herein an example of humility, how we ought to accept of labours & burthens, but to fly dignities and honours. He would also fly after the doing of so miraculous a worke: to teach vs by his example, to fly vaine glory in our good workes, as he had elſe where often taught by wordes.

*How our Lord Iesus prayed in the mountaine, and descending from thence, walked vpon the waters; And how Peter sunke a litle therein. Mat. 14. 22.*

CHAP. XL.

1. **A**fter that the disciples of our Lord were entred into the ship, he ascended all alone into the mountaine, where he perseuered in prayer

vtill

vntill the fourth watch of the night, that is to say, hauing spent three partes of the night, the fourth only remayning. Whence we may gather, that our Lord Iesus watched al night in prayer; and we often read that he gaue himselfe frequently to holy prayer; Behould him therefore, how he prayeth, and how he humbleth himself before his Father, how he seeketh forth solitary places, and goeth vnto them all alone, afflicteth him selfe, watcheth and waketh oftentimes.

2. Whilst our Lord was thus praying in the mountaine alone, his Disciples were labouring on the sea, and that in great distres and danger, because the wind was very rough, and contray vnto them; and their ship at the point to perish, through the raging waues and tempest which arose. O how fearefull a thing it is to haue Christ absent, for those who want the company of Christ, are sure to be exposed to tentatiōs? Behould them therefore, and in behoulding them, haue compassion on them, for

that

that they are in great distress and tribulation, surprised with the tempest, being in the dead of the night, and in the absence of their Lord: but he who knew what was most convenient for them, suffered them to endure this trouble for a tyme, and when he thought the tyme convenient, sent them also help and comfort. Wherefore about the fourth watch of the night, he came downe from the hill, and walking vpon the sea, drew nere vnto them.

3. Our blessed Lord wearied with longe watching, & with prolix prayer, at the last descendeth all alone in the dead of the night frō that laborious, craggy, and stony mountaine, bare foot and bare legge: & then coming to the sea, walketh thereon euen as securely as vpon the firme and stable land; for that Creature knew right well his maker & Creatour, & therefore was obedient vnto him. But whē he approached neere to the ship, the Disciples cryed out for feare, thinking him to haue beene a Ghost: with

which



which sight our Lord would afright them, for that they supposing it to be some ghost or some malignant spirit which would drowne them, being destitute of help and concell, distrusting in their owne forces, & affrighted with feare, they might begin (as they did) to cry out, and to call for help from heauen.

4. Then our mercifull Lord hauing compassion on them, and not willing any longer to afflict them, made himselfe knowne vnto them, saying: *Haue confidence, it is I, feare not.* Whereupon Peter enflamed with a vehement loue, desirous to goe to our Lord, and to draw nerer to him, said: *Lord if it be thou, bid me come to thee vpon the waters;* and our Lord beckned vnto him with his hand, that he should come. Relying therefore vpon his power, he sudainly leapt into the sea, and began to walke thereon, that he might go to his maister: for so greatly did he desire his blessed company, that he was impatient to expect his coming vnto the ship, but would

neede.

needes goe meet him vpon the water, forgetting (for the loue of him) the danger and perill of being drowned.

5. But afterwards, seeing the wind to be so boisterous, he was in doubt, and staggered through human feare: & for as much as he doubted a little, he was also suffered to sinke a little. Where our Lord caused him to walke vpon the sea, that so he might shew the power of his diuinity: and yet he suffered him to sinke, that so he might know his owne infirmity, and not grow proud by thinking himselfe equall vnto God. This action of S. Peter, plainly seemed to be a figure of that, which afterwards hapned vnto him in the passion of Christ; for then bouldly he walked vpon the waters, when without all feare he pronounced those wordes: *Althoough all should be scandalized in thee, I neuer will be scandalized.* But then he feared the force of the wind which blew, when Christ being taken, he fled away together with the other Apostles: then

S .

began

began he to sinke into the waters, when thrice he denied him: then did he conuert him vnto Christ reclaiming his help, when he bitterly bewailed his former fall: then finally, tooke he hold by the hād of Christ, and was drawne forth of the sea, whē risin<sup>g</sup> againe frō the dead, he would that Peter by name should be certified of his resurrection, and fully comforted him, by appearing vnto him in particuler. In signe whereof, our Lord at this present stretched forth his hand vnto him, & saued him from drowning, and after went vp into the ship with him, and then the storme and tempest ceased, and there ensued a wonderfull quiet and pleasant calme. All the other Disciples also, with great ioy and reuerence, receaued their beloued Maister, were greatly comforted in his presence, and all remayned in great repose. Whome let vs humbly beseech, euermore to releue vs in our necessities and extremities, with the present assistance of his holy Spirit, Amen.

DOCUMENTS FOR VS.

1. **O** Vr Lord descending from the mountaine, went and walked vpon the sea. To shew vnto vs the admirable effects of holy prayer, and the singular comfort receaued therein, to be so great, as to encourage, and semboulden the man of Prayer, to set vpon any hard, and difficult thing.

2. Mystically, this ship is the Church, or euery faythfull soule that is therein, which, now with the floodes of persecutions and tentations of the world, now with heretiques, now with tyrants, now with false brethren, is greatly tossed and turmoiled. The contrary wind, is the blowing of the infernal spirits. The labor of the Disciples in rowing denoteth the labours of the faythfull in suffering: whome our Lord behoulding, doth comfort, and sometimes by his manifest help doth deliuer them.



3. As the Disciples in this tempest lost not their courage, stood not idle, nor yet leaned not vpon their elbowes, but painefully laboured & rowed agaynst the wind to saue their barke, and to bring her to harbour: Euen so in my tribulations I am not to loose courage, nor to be idle, leaving my remedy wholly to God, but to doe on my part all that I am able, although it be with paine and trauaile, and so I shall be sure that our Lord at the last will come to succour me.

4. Peter walking vpon the water, suffered no euill by the water, but by the wind, which did indeed beginne to drowne him. To teach all those, who by true contempt tread vnder their feet the pleasures of the world, that yet they ought to feare the wind of vaine glory, which somtymes sinketh those in their pouerty, which it could not doe in their prosperity.

5. If Peter for the loue of Christ, and being called of Christ, com-

mit-

mitting himselfe to the waters, incurred the danger of being drowned: what shall befall to them, who not for a good end, nor yet called at all of Iesus Christ, doe throw themselves into the waters of worldly troubles.

5. Our Lord ascending into the ship, the wind ceased. To shew, that into what hart soeuer Christ doth enter by his grace, presently all the waters of vices, and of the aduerse world & malignant spirits, remaine calmed.

*Of the woman of Chanaan, whose daughter being possessed of a diuel, our Lord deliuered. Matt. 15. 21.*

## CHAP. XLI.

**I**ESVS departing from Iudea, went into the parts of Tyre and Sidon, the land of the Gentils; Where behould a woman of Chanaan, hearing the

same that was spread of Iesus and of his miracles , departing forth of her owne confines , began to cry after Christ , and to implore his help and mercy , for she firmly believed , that he was able to heale her daughter . Thus this woman , a stranger and Idolater came , like vnto a new brāch cut of from the wild oliue , to be engrafted into the fruitfull oliue , like as also the Centurion did . Where behould how as soone as our Saviour went into those parts , immediately he drew this womā vnto him . for neuer had she left her owne coastes , if Christ had not first gone into them .

3. The words she vsed , were as follow : *Haue mercy vpon me, O Lord the Sonne of David, my daughter is sore vexed of a diuell.* Where the great faith of this Chananean is discovered , for that she confesseth our Lord Iesus for true God , and for true man . She belieueth him to be God , when she calleth him *Lord* : she belieueth him to be man , when she sayth , *sonne of Da-*

uid. She sayth, haue mercy ( not on my daughter but ) in me: for that oftentimes children are punished for the sinnes of their parents: as also for that perfect Charity feeleth the miseries of others, as they were their owne. O excellent confession. O new Euangelist. O wonderful philosophy of a simple woman. O compendious speach, but contayning a sea of vn-speakeable knowledge. And then the more to moue him to compassion, she discovereth vnto him the whole disease, saying: My daughter ( not my seruant, which is a greater grieve vnto me ) is sore vexed (not of whatsoeuer disease) but of a diuell, which is a disease more dangerous vnto her.

3. But Iesus answered her not a word; not for any indignation, nor yet to deny her, but to defer her his grace, that through her constancy in praying, her fayth might shine the more clearely, and that her humility, patience, and perseuerance, might redound both to the good example



of others, and to her owne greater merit, and cause her the sooner to be heard. In this silence of our Lord (according to S. Augustine) Christ went forth of the house wherein he then was together with his Disciples, whome the woman notwithstanding running after in the way, still persevered crying after him: & (as some Doctours say) seeing he said nothing to her, besought his Disciples to sollicite for her.

4. The Disciples ignorant of the mystery, moved with mercy, and overcome with her importunity, besought our Lord in her behalfe, saying: *Dismiss her, because she cryeth out after vs*; as if they should haue sayd: Doe that which she requireth, and so she will depart. Iesus answered; *I was not sent, but to the sheep that are lost of the house of Israel: that is, to the peoples of the Iewes, who perished through their owne infidelity, to whome he was principally sent as their Apostle, to preach vnto them in his owne person: but touching*

this

this woman she is not of my sheep ,  
I know her not , nor came I for her ,  
therefore she must haue patience, for  
as much as these graces doe not be-  
long nor appertaine vnto her.

5. Where consider, how the good  
Chananee, albeit she suffered so ma-  
ny repulses, yet was she not dismaid,  
nor dejected with feare , but abiding  
firme and constant in the faith which  
she had before conceaued, in the po-  
wer and goodnes of our Sauiour, see-  
ing she could not obtaine her sute by  
the intercession of the Apostles , she  
meekly casting her selfe at the feet  
of Christ and adoring him , saied  
*Lord help me :* as if she had saied ; If  
hitherto I haue not been of thy sheep,  
now will I be one, and for such an on-  
do I offer me ; in signe whereof , be-  
hold how from my hart I here adore  
thee , help me therefore blessed Lord,  
like as the pittifull pastor helpeth his  
weake and infirme sheep .

6. Where behould how as on the  
one side she multiplied her prayers ,  
Christ on the other side doth multi-

ply her repulses, saying: *It is not good to take the bread of the children, and, to cast it to the dogges*: declaring by this kind of speech, that it was not expedient, to take from the children, the doctrine of the holy gospell, the working of miracles and the like, and to giue them to the Gentils, who by reason of their vncleanes, idolatry, and cruelty against the Saints, were accounted dogges.

7. With this name of dogge, she was not wrath, she was not exasperated against our Lord, she murmured not, she neither grieved at others praises, nor yet was pensive for her owne dispraise, but hūbly answered, saying: *Yea Lord, for the whelps also eate of the crummes, that fall from the table of their maisters*: as if she had said: True it is, thou callest me a dogge, and a dogge I am, I will be thy dogge, therefore nourish me thy dogge, for I may not leaue the table of my Lord. Masters doe not driue their doggs away, and if they driue them out at one doore, they enter againe at another:

whose example I wil follow although that thou shalt drive me from thee; Heale therefore I beseech thee my distressed daughter, which one miracle it but a crumme, in respect of the innumerable miracles which thou hast wrought.

8. Q wordes, full of humaility, prudence and wisdom, for Christ calling the Iewes children, she calleth them her Lordes. Christ attributed to her the condition of dogge, and she reputeth her selfe yet lesse, to wit, for a whelp, or a little dogge. Thus did not the proud Iewes, who being reprehended of our Lord, answered boastingly, *We are the seed of Abraham, and neuer serued any man, and are borne of God*: whence it came to passe, that for their pride (as Christ tould them) of the Sonnes of God, they were become the sonnes of the diuell. Contrary wise, this good woman confessing her selfe a dogge, she was made a daughter of Almighty God.

9. Thus at the last had this blessed woman, partly with her impor-



fortunate clamours, and partly with her humble answers, so vanquished our Lord and Saviour, that he could no longer dissemble his goodnes, nor close vp the bowells of his mercy from her, but overcome with her fayth and great humility, was constrained to cry out, and to say: *O woman, great is thy fayth, be it done to thee as thou wilt: and her daughter was made whole from that houre.* And well sayd our Lord that her fayth was great, because it was so rare and constant: it was great, because she believed so great things, and had so great confidence in him: it was also great, because she had neuer seene the dead rayfed, nor the leapers cleansed, nor the infirme healed, as others had done.

ro. Finally, after the example of this blessed woman, let vs beseech our Lord to haue mercy on, vs and to help vs, in all our tentations and vexations: and though we be scarcely before him as much as a dogge, and therefore not worthy of the bread of

chil-

children, that is, to receaue the greatest of his gifts, that at the least he would be pleased to bestow vpon vs some little crummes, that is to say, some little measure of his grace, without the which our soule cannot escape to be forely vexed of the diuell; but with the same how little soeuer it be it shall be deliuered from the diuell & from all euill, for grace being in the soule it wipeth away all sinne, and maketh it an adoptiue daughter vnto God.

## DOCUMENTS FOR VS.

1. **T**HE Chananeean demanding of Christ the health of her daughter, departed forth of the coastes of the gentiles: To signify, that if the soule of the sinner desire to obtayne remission and the grace of God, it is not inough to desist from its euill custome, but also is to depart forth of the confines of sinne, that is, to fly all the occasions of sinne.

2. The Chananeean exaggerated

to our Lord the sicknes of her daughter saying, that she was sorely vexed of the diuell. Where the sinner is taught, not to excuse, but to exaggerate the greatnes of his sinnes before God, and sincerely to confesse them, discouering all the wounds & infirmities of his soule, assuring himselfe, that by how much he doth exaggerat his infirmities, so much more assured shall he be to find remedy.

3. The Chananean, first believed that Christ could heale her daughter. and afterward came vnto him. Secondly being often repelled, she confessed her owne vnworthines, comparing her self vnto a dogge. Whence we learne three vertues to be necessary to obtaine grace of God. 1. Faith. firmly believing that he can and will giue vs what we aske, if it be expedient for our saluation. 2. Patience, that we grow not faint in asking, although we doe not presently obtaine our desires. 3. Humility, to acknowledg our selues for dogges, because after the custom of dogges, we often

returne

returne to the vomit of sinne.

4 If it be not good, as our Saviour saith, to giue the bread of the childre vnto dogges, by what meanes may or can it be good, to suffer the poore (who are the children of God) to dy for hungar, and that thy dogges, and hories, be as fat as they can wallow.

*Of the glorious Transfiguration of  
our Lord and Saviour Iesus on  
the mount of Thabor.*

*Mat. 17. 1.*

## CHAP. XLII.

**O**VR Lord and Saviour Iesus, desirous to strengthen his Disciples in the stedfast faith both of his diuinity and humanity, first shewed vnto them, that he was perfect man, by his liuing amongst them, after the common course and order of men: next, that he was also perfect

God,



God, by the wonderfull miracles which he wrought, far surpassing the nature of man. Having likewise foretold them, that he was to suffer many contumelies and torments in the city of Hierusalem, should be there crucified and put to death, & should rise againe to life the third day; he further added, that there were some then present who should not see death, vntill they had first seene the Sonne of man coming in his kingdome in great Maiesty, as they should afterwards see him in his glory.

2. To fulfill this his promise made vnto them, about eight dayes after, he tooke with him Peter, Iames, and Iohn, and (as the gospell witnesseth) went vp with them into a high mountaine apart, called Thabor, where he was transfigured before them, that is to say, altered & changed from his ordinary shape, wherein they should behould him in the throne of his maiesty, yea and be made partakers of the like, when they should afterwards raigne with

him.

him. Then did his face and countenance shine as bright as the sunne, & his garments became as white as snow: not that the face of our Saviour, was not much more brighter then the sunne, or his garments whiter then the snow, but this is said, because in this world we see nothing brighter, nor nothing whiter then these creatures, wherto this wonderfull brightness might be compared. Where behold what a pledge we haue of our beatitude, for this transfiguration was a demonstration of the second coming of our Lord and Saviour, wherein Christ himselfe and his Saints shall shine more brighter then the sunne.

3. The presently appeared Moyles and Elias, speaking with him of the excesse he was to suffer in Hierusalē, that is of his passion & death, which was an excesse of loue, & of sorrow. And therefore Moyles appeared vnto them, dead in body, but not in soule, and Helias, yet aliue both in soule & body: these two, I say appeared to

Christ

Christ rather then any other (the one dead, the other alieue) in signe that Christ was the Lord both of the liuing and the dead. Againe, one dead appeared, and one liuing: to signify, that Christ was to dy, and to liue againe. Againe, these appeared, that Christ might haue witnesses from all places: from heauen, the Father speaking in a voice: from the aire, the holy Ghost appearing in a cloud: from Paradise, by Helias: from the earth by the Apostles: and from Hell, by Moyse. Blessed Lord, who is able to expresse with wordes, the ioy and comfort of these holy prophets, behoulding this Lord with their owne eyes, not only present in flesh, but also shining in so great maiesty, and him whome they had so longe expected?

4. In this glorious sight, the Disciples of our Lord were quite rai- shed out of themselves, and fell into a trance or extasy. Wherupon S. Peter, much more feruent then the rest, and as quite forgetfull of all earthly

things,

things, desiring perpetually to haue dwelt in that place, burst forth into these wordes, saying: *Lord, it is good for us to be heere, if thou wilt, let us make heere three tabernacles, one for thee, and one for Moyses, and one for Helias.* This S. Peter spake, not vnderstanding what he said: for he desired to haue alwaies dwelt with our Lord in that place of blisse, before he had suffered the paine of death, which yet he had to doe. O good Peter, what saiest thou? Thou seest so great a multitude of dispersed men seeking redemption, and thou by this meanes, dost seeke to hinder the same. Thou seest the world ouerwhelmed with darknes, and thou wilt take the light from it. Thou wilt enioy the reward, before the conflict, which can not be. Thou wilt haue heauen, before that Christ hath suffered in earth, where yet no entrance can be made into heauen vnles by many tribulacions. This error of S. Peter proceeded from excess of loue, and therefore deserued to

be



be pardoned.

5. To satisfy therefore S. Peter, and to confirme both him and the other Apostles, in the beliefe and faith of our Lord Iesus, that he was the true and eternall Sonne of God, and that it was their duty to heare and to follow him in all things, a bright cloud ouershadowed them, & forth of the cloud proceeded a voyce, saying: *This is my well-beloued Sonne in whom I am well pleas'd, heare yee him*, for he is the very way and the truth, and therefore follow him: he it is whome yee haue heard of in the law, signified by the person of Moyse, & whome yee haue heard preached by the Prophets, signified by the person of Helias. When the Disciples heard this heauely voyce proceeding from God the Father, they fell down on the earth vpon their faces, trembling with great feare and dread: for the infirme nature and weakenes of man, could not endure that high & fearefull voyce: wherupon our Lord Iesus gently tooke them vp, & wil-

led

led them not to be afraid. And they lifting vp their eyes, and looking about them, saw none but him alone.

6. Afterwardes, as they went downe the hill, our Lord commanded them, that they should tell that vision to no body, vntill the Sonne of man was risen agayne from the dead. 1. Least the thing should seeme incredible, because of the wonderfull greatnes thereof. 2. Least men hearing of him such glorious thinges, should be scandalized, seeing him afterwards to be crucified. 3. Least the maiesty thereof being diuulged amongst the people, many opposing themselues against the Princes of the Priests in his defence, might so haue hindred his holy passion. 4. Because then the Disciples were to be witnesses of Christs Diuinity, when they were filled with the Holy Ghost, and fortified to giue testimony of so great a vision. 5. Least the other Disciples, being as yet imperfect, might haue become sorrowfull, because they had not seene this vision. 6. Be-

cause

cause the Resurrection of Christ , might haue been doubtfull, therefore this vision was reserued to be diuulged in that tyme , when it was most expedient to giue testimony of the same, whereof the glory of the transfiguration was no small argument. 7. To giue vs example to conceale , so long as we liue in this mortall lyfe, those things which make to our own glory , according to the Scripture which sayth : Prayse no man before his death. This endeth this holy history , wherein are containeed many notable things , touching the humbling and despising of our selues, and to enflame our harts in feruent deuotion , and in the loue of almighty God : which our sweet Lord and Sauiour Iesus graunt vnto vs. Amen.

### DOCUMENTS FOR VS.

1. **C**hrist being in prayer , was transfigured in the mountaine . To shew that prayer obtaineth the transfiguration of the soule,

soule, and that in it are conferred many celestiall fauours and delightes, to him who deuoutly frequenteth the same .

2. In this transfiguration , the face of Christ did shine like the sunne and his garments became as white as snow. The shining of his face, doth signify the splendour of his diuinity : & the whitenes of his garments, the brightnes of his humanity . Againe the shining of his face , doth represent the future brightnes of Christ our head : and the whitenes of his garments , denoteth the future brightnes of his members .

3. Christ would manifest his glory but in the presence of a few , to wit , only of three , to whom also he commanded that they should neuer speake thereof so long as he did liue : To teach vs , to hide as neere as possibly we can, those thinges which make for our owne commendation : for he that carieth a rich treasure , in publique , putteth himselfe in perill to be robbed thereof .



4. Christ being glorious, would that those prophets should talke with him of his passion; To giue vs example, amongst the pleasures and consolations of this life, alwaies to mingle some bitternes, for feare they else deceiue vs: to wit, recalling to minde our death, and the straight account we must one day giue to Almighty God.

5. Peter seeing Christ glorious, said: *Lord it is good for vs to be here &c.* but afterwards in the time of his passion seeing him taken, he fled away and forsooke him. O how many are there at this day, who full of selfe loue, follow Christ for a little while, so long as pleasures abound, & thinges succeed with them prosperously, who as soone as any affliction falleth, doe presently forsake him?

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*Of the Bed-red man, whom Christ  
our Lord healed at the pond of  
Probatica. Iohn. 5. 5.*

## CHAP. XLIII.

1. **T**HERE was in the city  
of Hierusalem a standing  
water, in manner of a pond  
or Poole, closed about  
with five doores or porches, in which  
the sheep were washed, which were  
offered vp in sacrifice in the Temple,  
where also (according to the opiniō  
of some holy Fathers) lay afterwards  
hidden the blessed tree of the holy  
Crosse. In this place it came to passe  
by miracle from God, that an Angell  
descended at a certaine time, & mo-  
ued the water, and that he which  
could first get therinto, after it was  
moued in that manner, was made  
whole of whatsoeuer infirmity he  
was houlden: for which cause great  
multitudes of sicke, & diseased peo-

T

ple,

ple, remained continually at that water, expecting the moving thereof by the Angell.

2. Where we are to consider, how excellently the iustice of Almighty God, doth answere to his ineffable mercy. For in the beginning of the world, when all flesh had corrupted its way, God to chastice all mankind, serued himselfe of the creature of water, downing therewith the whole world: but now the diuine mercy, serued it selfe of the same creature, to heale all mans corporall infirmities, and the water of Baptisme (whereof this poole of water was a figure) to heale all his spirituall infirmities.

3. When our Lord Iesus came to this place, and saw so great a multitude of sick, imagine with what eyes of clemency he beheld them, and how much the compassion which he tooke of them, did pierce his hart. Amongst this so great a multitude, there was a man lying on his bed, who had been sicke of the palsy eight

and

and thirty yeares ; Iesus therefore coming to him, and knowing that had now been sick so a long tyme, & had sufficiently suffered the incommodities of sicknes for his finnes, he himselfe who had thus smitten him, was also moued for to heale him: & therefore said vnto him: *Wilt thou be made whole?*

4. But, O good Iesus, why dost thou make this demandaund, knowing that he hath expected the whole space of 38. yeares, with incredible patience at that Poole, for no other cause then to be healed of his sicknes! Notwithstanding, this demand of our Lord was not in vaine, because there are many persons sicke who desire not to be healed, of whom the holy scripture saith, They reioyce when they haue done wickedly, and take delight in euill thinges: such are not healed of our Lord Iesus, for that he is not the Sauour of those that will not, but of those that will, and doe cooperate to their owne saluation.



5. The sicke of the palsy being moued with these wordes, and perceiuing by his speech and countenance, that he was of a pittifull and compassionat nature, iudged that Christ did in a manner offer himselfe to take him vp vpon his backe, and to performe that worke of piety towards him, which he could not obtaine of any others: and therefore speaking respectfully and rusfully vnto him, he said: *Lord I haue no man when the waters is troubled, to put me into the pond: as if he had said. I greatly desire to be healed, but I want help to obtaine the same, if thou therefore wilt doe this for me, thou shalt oblige me much vnto thee?*

6. But O blessed paralitique, why dost thou doubt, whether he will carry thee or not vnto the pond, sith eue from his mothers wombe, he hath not only borne thee, but all the sinners of the whole world also in his hart? and is now prepared to open in his body for the loue of thee, not one only, but fise pondes or pooles, and

those

those not of water, but of blood, not of Bullocks or of Rammes, but of his owne most pretious Bloud, in the which thou maist be healed, not only of the infirmities of thy body, but also euerlastingly healed of the deadly diseases of thy soule.

7. Consider how great the fruit is, of the scourges and chasticements of our Lord, wherwith he is wont to visit vs for our amendment. For this diseased of the palsy, although he had been afflicted with a long infirmity, yet shewed he great meeknes in his answers, and great patience in his wordes; For he did not bewayle the grienousnes of his disease; he did not complaine of the diuine prouidence which suffered the same; he did not enuy those who went into the pond before him; he did not curse the day of his birth, or his hard fortune; much lesse did he reprehēd the hardnes of hart, or the little charity of those who might haue holpen him.

8. It was no maruell therefore that, not so much the greatnes of his mis-

ry, as his patience and submission did moue the bowells of mercifull Iesus, to shew him mercy: and because he could not obtaine his health by the coming of the Angell, that at the least he might obtaine it at the coming of the Lord of Angells: and lastly because he had not a man who might help him, he might haue God himselfe, who therefore was made man, that he might giue health both to him, and to all others.

9. Then spake our Lord vnto the paralitique, graunting a far greater thing then he desired, saying vnto him: *Arise, take vp thy bed, and walke*: as if he had said; I am that celestiall phisitiā, who heales not only the body, but the soule also, arise therefore & walke. The ghospel, saith, that our Lord wrought this miracle vpon the Sabbath day. The Iewes therefore said to him that was healed; *It is the sabbath, thou maist not take vp thy bed: what is the man that said to thee, take vp thy bed and walke?* In these men is aptly deciphered, the property of ca-

lumnious

lumnyous persons, who alwaies censure and misconster the good workes of others, wher good mé, alwaies doe the contrary. For thus the Iewes full of enuy, seeing the sick man miraculosly healed of our Lord, & bearing away his bed vpon the sabboth day, asked him who it was that wild him to beare away his bed, but asked him not, who it was that healed him: they did not consider the conferring of his health, but calumniated the bearing of his bed: they looked at that which did dislike them, and carped at it, but tooke no notice at all of that miraculous worke which was done before them; which ordinarily they did in all the miracles of our Lord.

10, To this he replied: He that made me whole said vnto me: *Take up thy bed and walke*. As it he had said; He that through diuine power restored me my health, by the same power & authority commanded me to beare away my bed, and consequently, to him who is so great, and



hath conferred vnto me so great a benefit, to him I say, I am bound to obey, for how should I not obey his bidding, of whome I haue receaued my curing?

11. After this our Lord findeth him in the Temple, and said vnto him: *Behould thou art made whole, sinne no more, least some worse thing chance to thee.* Where we are to consider, the good affection and gratitude of this diseased person, who seeing himselfe healed, the very first thing that he did, was to goe to the Temple, there to render thanks to God for the singular fauor he had done him: and to be mindfull in the like occasion, to imitate his good example. Also that it behoueth vs to be very carefull, after we be cleas'd from our sinne, that we fall not wilfully therinto least our offence for so doing, be afterwards punished by our Lord with more severity.

12. Let vs beseech our good Lord, in memory of this glorious miracle, to heale vs who haue long languished

of a long sicknes, that we may arise  
by departing from sinne, take vp ou-  
bed, by bearing the burthen of pen-  
nance for the same, and may walk  
profiting from good to better, and  
being made whole, we may for times  
to come abstaine from sinne by his  
assistance, least some worse thing cha-  
ce vnto vs, either heere, or hereafter.  
Amen.

DOCUMENTS FOR VS.

1. **T**He pond wherat all these sick  
persons lay, had five porches:  
signifying the five senses of  
our body, in which lye many of sick,  
because manifold is the corruption  
of our corporall senses, for so many  
vnlawfull appetites, as any one hath  
in any of his senses, so many sick hath  
he in the same sense.

2. The diuersity of sicke persons  
who lay at the pond, signify the di-  
uersity of sinners, For some sinne of  
negligence and slouth, and these are  
signified by those that languish in the

way of vertue. Others sinne of ignorance, signified by the blind. Others of humā frailty, signified by the lame, and impotent to worke well. Others of malice, signified by the withered, vtterly destitute of the humor of grace. Others of an inueterate custome, signified by this like man, afflicted 38. yeares with the palsy.

3. The Paralique whilst he was sick, lay a long vpon his bed, but after he was healed, he bore his bed vpon his shoulders. This bed of ease, signifieth nothing else, then the honours, dignities, and other contentments of this life, wherein worldly men repose as in their bed. When any one findeth peace in such like thinges, it is a signe that he lyeth sicke, and is ill at ease; But when one houldeth these thinges for a burthen, and that they are troublesome and yrksome vnto him, it is a signe that he is whole and walketh.

How our Lord Iesus with great Zeale,  
cast the buyers and sellers forth  
of the Temple. Iohn 2.13.

## CHAP. XLIV.

**T**WICE as the holy ghos-  
pell testifieth, did our Sa-  
uiour cast those buyers &  
sellers forth of the Tem-  
ple who prophaned the same, and  
that with a scourge or whip made of  
Cordes. For coming to the citiy of  
Hierusalem, & entring into the Tem-  
ple of our Lord, he found that sacred  
house (soly dedicated to sacrifices &  
prayers) filled with beasts and men  
of traffique, who there sould Sheep,  
Oxen, Pigeons, Turtles, and those  
thinges which were offered in the  
Temple. And becaule many came  
from farre, & could not bring their  
offringes with them, therefore the  
Priests (who studied by diuers inuē-  
tions how to get mony) appointed



men who sold such things in that place that euen those who came from a far off and could not bring their offerings with them , should not be excused from not making their oblations. Moreouer, some of those that came thither had not mony , & therefore they ordained there bankers or lombards, who let them haue it vpon some pledge or pawne.

2. Consider heere, how displeasing vnto the diuine eyes , and how gricuous , vnto the sacred breast of our blessed Sauour , those iniuries & contumelies were, done to his heavenly Father by that abuse and profanation : and especially by those , of whome he chiefly expected he should be honoured, yea & in that place also, where most religion & reuerence was due vnto him. Hence it was, that enflamed with iust indignation and zeale of reuenging the honour of his heavenly Father , making a whip of cords , he draue all that sacrilegious troupe forth of the Temple.

3. Blessed Lord how wonderfully

was

was the greatnes of this worke, for hauing all the Priests, the Scribes and Pharises of that place for his vtter enemies, & seeing by this fact of his, all their hope of gayne and lucre to be taken frō them, he being but only one, could with the strokes and terrour of a sorry whip, force so great a multitude to betake them to flight, breake their chayres, ouerthrow their tables, power forth & scatter abroad their boxes of mony, and doe so many other things, which scarcely many men together had beene able to doe.

4. The better to vnderstand how this came to passe, and whence this so strange force and power proceeded from our Lord, it is very probable, that at that tyme he beheld them with such a terrible & dreadfull countenance, casting such fiery beames forth of his eyes, that they not onely durst not answere nor resist him, but which was much more, had not power to behould him, the force which did proceed from his feruent zeale being such, as did afright yea and put

to flight that great multitude.

5. Consider heer, that if our Lord tooke it so grievously, to behould in his Temple vncleane beasts, and men buying and selling of those thinges which were dedicated to his diuine seruice, and were immediatly to be offered vp in the Temple it self, what wili he doe if he being present in his Churches, shall see his ministers who are specially dedicated to his diuine seruice, to prayse him with their mouthes, but to haue their harts farre from him? And when he shall see others coming to the Church, not for to pray vnto him, not to offer vp sacrifice for their finnes, nor yet seeking with sorrow and repentance to saue their owne soules, but rather to destroy the soules of others, hauing eyes full of impurity, and harts burning with vntamed cupidities, idle, wayne, proud, dalliars, detractors of others fame, and finally, men without religion & deuotion: all which what else are they then the nayles of hooftes of beastes, negociatours of the diuel,

and

and prophaners of the Temple of God : to all which our Lord sayth . Take away these things hence , and make not the house of my Father , a house of marchandise , nor a den of theecues .

6. Let vs beseech our sweet Lord Iesus , to cast forth of our soules and our bodies, all things displeasing and offending to him , cleansing vs from all foulness and vncleanes both of the one and of the other , and making vs fit & gratefull temples to him, wherein he may take delight to dwell, he whose delight to dwell with the sonnes of men, Amen.

### DOCUMENTS FOR VS.

1. **B**Y Sheep cast by Christ forth of the Temple, those are signified, who vnder the shew of piety & sanctity , study to deceaue others : or fawne after the prayles of the world.

2. By oxen ( which are beasts of labour & serue to till and plough the ground ) preachers are signified whom

then



then Christ driueth forth of his Temple, when not for the loue of God & zeale of soules, but for their owne lucre and other temporall respects, they preach the word.

3. They sell Donnes and are rebuked of Iesus-Christ, who hauing receaued the giiftes of the holy Ghost, do not impart them to others gratis as they ought, but for rewardes or mony: and not according to the merits of men, but according to humane fauour and affection.

4. They let out mony to vse: in the Church of God, which doe not entirely serue him, but togeather also the world in part, & earthly things and who purely seeke not Iesus Christ and his glory, but withall their owne honour and commodity.

5. Christ draue these wicked traffiquers forth of the Temple, not only with words, but also with a whipe made of cordes: to teach all Prelats and rulers of the Church, what methode they ought to obserue in correcting their subiects, to wit, that when

the

the admonition of fatherly sweetnes will not serue to amend them , then the remedy of seuerity is to be applied to correct them.

*How the Disciplet of our Lord vpon the Sabbath day , did plucke and eate the eares of corne for very hungar. Matt. 12.*

CHAP. XLV.

**A**S our Lord vpon a certayne Sabbath day went through the corne fields , his Disciples pluckt the eares of corne for want of meate , and rubbing them betwixt their hands , did eate the graines for very hungar. Thus did the blessed Disciples hungar , as well of meere and pure poverty , as also because of the importunity of the multitude : shewing themselves heerein true preachers & pastors of soules , forgetting their owne corporall meate , to prouide  
for

for their flocke, the true food and pasture of their spirits; And heere let vs weigh what great imployment of preaching the Apostles had, that they had no leasure so much as to eate their meate: behould them therfore, and haue compassion on them, to see them in so great necessity, for vnles the vehemency of hungar had enforced them, neuer would they haue eaten raw corne, which yet they endured most ioyfully for the loue of holy pouerty, and for that their Lord & maister had so specially commended this vertue vnto them aboue all other.

2. But what shall we heare say of the great pouerty of our Lord himself, which was so great, that it is impossible euer perfectly to imitate the same, how strictly soeuer we oblige our selues. For proose whereof to omit many other reasons, which might be alledged (as that he was God, that he was most rich, and the Lord of all) this in particuler we may giue, for that he did not only sustaine the

penury

penury of pouerty, but also the reproach and contumely thereof. For our pouerty, because it is voluntary and vndertaken for the loue of God, is reputed, and is indeed truly vertuous, and consequently is not held contumelious or contemptible, but is accounted honourable, euen amongst men otherwise wicked. But the pouerty of our Lord was not so, for it was not knowne nor imagined that he was poore voluntarily, but it was believed that he was poore of meere necessity, which caused his greater contumely and contempt: for all knowing that he was without house, possessions, or any riches, he was the more contemned of all, for this kind of pouerty, is in a manner despised of all men.

3. Hence we see, that though poore men be wise, yet they are not believed: if they be noble, yet are they derided: so that neyther wisdom, ancient amity, nor affinity of blood doth any thing profit him that is poore, for all for the most part, re-

fuse



ful to haue such friends or kinsfolkes. And thus we see, that we can neyther be compared to his pouerty, nor yet can imitate his profound abjection and humility: the poore therefore of this world are not to be condemned, who so liuely represent our Lord himselfe.

4. Thus much being spoken concerning our Lord, & his vnspokeable and surpassing pouerty, let vs returne agayne to speake of his Disciples, whome the Pharises seeing to plucke the eares of corne as hath beene said, reprehended our Lord for this their fact as if his Disciples did that which was agaynst the law of God saying vnto him: *Thy Disciples doe that which is not lawfull for them to doe on the Sabboth day,* They did not accuse them to breake the law by way of stealing (because it was permitted by the law, for him that was hungry, to enter into the corne field or vineyard of his neighbour and there to eate, but not to put in his sickle, or yet to carry forth) but because plucking vp the eares of

corne

corne, and rubbing them betwixt their hands, they made ready their meate vpon the Sabbath day, for it was commanded in the law, that they should dresse their meate from the day before, and not vpon the Sabbath day.

5. But our Lord condemned these enuious carpers, & defended the fact of his Disciples two seuerall wayes. First by the example of Dauid, who when both himselfe and those that were with him were a hungry, he entred into the house of God, & did eate the loanes of proposition, which it was not lawfull for any to eate, but only Priests. Secondly that the Priests themselves doe handle workes vpon the Sabbath day, as to kill beastes, to fley them, and wash them for the sacrifice, and yet were without blame, for that necessity maketh somethings lawfull, which otherwise were vnlawfull: concluding that therefore they did ill to condemne innocents, and that himselfe was Lord of the Sabbath, & therefore might dispence therewith.

6. Consider heere what a thing it was , to see the Princes of the whole world , euen in the presence of their Lord , , the maker of all things , to be reduced to so great pouerty , that they stood in need to feed of such poore fodder , in the manner of very beasts. Consider also how our Lord , beheld them , and what compassion he tooke of them , for that he tenderly loued them : notwithstanding he reioyced , as well in their behalves , whome he knew to merit much heerin , as also in ours , to whome they left this meeke example ; for by this their example , we are incited to many vertues : heere perfect pouerty maruelously shineth : heere the pompe of the world is condemned : heere sumptuous meate and delicate dishes are destroyed : heere loathsome gluttony with its insatiable appetite , is wholly euacuated.

7. Thou therfore animated with this example , loue and imbrace pouerty with all thy forces , which so shined in our Lord himselfe , in our Lady his mother , in these Princes of

the

the world his beloved Apostles , and in al those who desire perfectly to follow Christ, loue it I say, not only exteriorly , but also interiorly in thy hart, for pouerty is not reputed a vertue , but the loue of pouerty , and to the poore belongeth the kingdome of heauen : blessed is he , who goeth not after those things which possessed do burthen, loued pollute, & lost torment .

### DOCUMENTS FOR VS.

i. **B**Y the Apostles, preachers and prelates , sundry things may be vnderstood. By their hunger, the hunger they had of mans saluatiō. By the corne-feldes, the world wherein diuers sortes of men are sowed By diuers sorts of corne, diuers nations. By the eares , men. By the chaffe, the bodies. By the graine, the soules. The Disciples therefore , that is to say preachers and prelates, hungry after the health of men , ought to goe through the fieldes , that is,

through



through the world by their preaching: To pluck vp the eares of corne, to wit men, from the loue of earthly thinges, wheron their harts are fastned: To rubbe them betwixt their handes, prouoking them to good workes by their example: And so to eate them, by incorporating the into the Catholique Church. And this ought to be done vpon the sabboth, to wit, for hope of eternall rest, wherunto they inuite others. And of this the Pharises complaine; to wit, the diuells, the capitall-enimies of our soules.

2. By the corne-fields, are likewise vnderstood the sacred Scriptures, sowed full of the seedes of diuine mysteries. By the diuers graynes, the diuers bookes and sentences contrayned therein. Through these fields the preachers doe walke with our Lord, when by deuout study and meditation they diligently search them. They hungar when they desire to find for themselves and others, the bread of life. They pluck the eares, when they

collect those thinges which doe appear most profitable to them. They rubbe them betwixt their hands, when they ponder them so long, till vnder the chaffe of the letter, they find forth the graine of the spirituall sense. Then they eare them, when they fortify themselves and others in the vertues they haue meditated. And this they doe vpon the Sabbath day, when resting from earthly negotiations, they wholly attend to serue God.

3. In this great hungar of the Disciples, seemeth to be renewed the blessed simplicity of the first age, wherein men liued contented with the fruites of trees, eating herbes, & drinking water, for of the eating of flesh, the world was ignorant vntill the flood. It is therefore ridiculous to please the Saints with banquets and feastings, who pleased God by their abstainings.

4. It is not laudable alone to be poore, but in povertry to loue povertry, this is laudable, and cheerfully & ioyfully to suffer the incommodities

of pouerty, for the pure loue of Christ. Many glory of the naked name of pouerty, but so as nothing at al be wanting to the: they will be poore without lacke, humble without despect, patient without contempt.

*Of the receauing of our Lord Iesus-Christ into the house of the two sisters, Mary, and Martha. Luc. 10. 38.*

## CHAP. XLVI.

**O** V R Lord and Sauour Iesus going to Bethany, accompanied with his Disciples, entred into a house, called the castle of the two Sisters; Martha & Mary. Martha therefore the elder of the two, who tooke vnto her the charge & gouernmēt of the house with great speed went about to provide some kind of meat for him, and his Disciples wherewith to refresh the after their iorney, & performed toward him all other offices which were

meet

meet for so great a guest. Blessed Lord to thinke how glad & ioyfull those two sisters were at that tyme for the coming of that Blessed guest vnto their house, especially Mary who loued him so much, for that she had with her, him whom her soule so greatly loued.

2. Whilst Martha thus made ready the meate, our Lord Iesus, who would not loose any litle tyme, but alwayes sought the saluation of soules employed himselfe in preaching and announcing to the people, the wholesome wordes of life eternall. Vpon this occasion, Mary quite forgetfull of all corporall food, and desirous to feed her soule with the feruent loue of her Sauour Iesus, sate her down vpon the ground besides his feete, wherat she before had found so great mercy, & fixing her hart and cogitation wholly vpon him, attentiuely hearkened vnto his blessed wordes & heauenly doctrine. O how great were the consolations and delights, wherewith that holy soule of hers abounded at that present? How was her hart



absorpt, with the excesse of sweetness, and vehemency of loue, whilst wholly intent and rapt in contemplation of that diuine countenance, she listened to the words of her beloued mayster?

3. Martha therefore who was wholly busied in making prouision for our Lord, seeing herselfe to be left alone, and not knowing how it stood with her sister Mary, nor conceauing what joy she felt in her hart, wondered to see her manners and behaviour so greatly changed, who being wont before to employ her selfe in all needfull occasions, to help, and assist her in househould affayres, tooke at this present not any heed or regard therto, but wholly sat and attended to the hearing & contemplation of her mayster Iesus. Marueling therefore much thereat, she repayred to our Lord, and began to make her complaint vnto him, praying him that he would commaund her sister to arise and help her, saying vnto him. *Lord, hast thou no care that my sister hath left me*

*alone*

alone to serue? Which yet notwithstanding the good Martha spake, nor for her selfe as toyled or weary of that corporall worke, but in regard of Christ, that how many the more persons employed themselves in doing his seruice, so much greater should the honour be, which should be done him.

4. From these wordes, spoken by this blessed womã many things may be collected, for our comfort and instruction. First the great goodnes of our Lord Iesus, who vouchsafed to visite that homely dwelling of those his daughters, & to take in good part such simple food, as they had provided for themselves. Secondly it well appeareth by the wordes of Martha (saying that her sister had left her all alone to serue) that these two louing sisters, had neither man nor mayde to help them, nor yet our Lord himselfe either cooke or caterer for to serue him, and therefore that there was neyther variety of meates, nor delicate dishes to entertayne him. Third-

ly, wheras our Lord repayred oftner to that place to take his corporall food, then he did to any other, that this he did especially for the great affection he bare to Mary Magdalene after her conuersion, knowing full well, how dearly then she loued him. Fourthly, how by these wordes, Martha also openly declared ( although after another sort then her sister did ) how great loue and reuerence she likewise bare vnto our Lord, for whose sake ( in that kind of labour ) she was wholly trauayled, and employed.

5. Mary Magdalene fearing least vpon that complaint she should be called away, and be taken from that sweet content of soule wherein she sat, spake not a word in her owne defence, but bathfully bowing downe her face towards the earth, wholly committed her cause to our Lord to iudge, and humbly expected what he would say to satisfy her sister in her behalfe; much more desirous to be fed of our Lord with spirituall meate,

then

thē her sister was to feed his body with that corporall meate the dressed for him : for truly by how much the body is better then the soule , so much far sweeter is the meate of the spirit vnto the mind , then fleshly foode is to the belly .

6. Then our Lord made answere for her , saying: *Martha , Martha, thou art carefull, and art troubled about many thinges , but one thing is necessary , Marie hath chosen the best part which shall not be taken away from her.* And with this answere of our Lord , Marie Magdalen was much comforted . and sat & persevered more firmly in her former purpose; her sister Martha also, without any enuying or grudging, eyther at our Lord, or at her sister , was well contented with that answere , and willingly prepared ech thing as well as she was able , by her selfe alone.

7. To conclude therefore this diuine history , those who liue in the Actiue life signified by Martha, haue heere an excellent example of a most necessary vertue , to wit , of Charity .



And first, that as touching themselves, they carefully auoyd all mortall sinne, for otherwise our Lord & Saviour, will not inhabit in their house, nor yet accept at all of their service. Next, that they neither misdeeme nor despise others, albeyt they doe not so many vertuous workes as themselves, or others doe; for none can discern the secret iudgments of our Lord, who as we see, preferred the hidden, and inward zeale of Mary, sitting at his feet in silence, before the great labour and busy service of her sister Martha, by reason of the fervent loue she had in contemplation of him: and yet was the worke and service of Martha, both acceptable vnto him, and also meritorious vnto her selfe.

8. Agayne, notwithstanding the great commendation of our Lord giuen to Mary, in preferring that part which she had chosen, yet Martha grudged not at that which was allotted to her sister, but still continued her manner of life, and her accusto-

med

med seruing of our Lord , and of his Disciples . To signify vnto vs, that he which is called of God to the estate of an Actiue life , should hould himselfe contented therewith, without grudging or contradiction ; for as much as of those which stand in this world , in either of these two estates of life , God only knoweth who shall be exalted before the other , in the kingdome of his glory.

9. Those likewise who lead a contemplatiue life, haue heere example in Mary of three notable vertues. First of Meeknes, vnderstood by the lowly sitting of Mary at the feet of our Lord: for vnles that this foundation be truly layd , in the hart of him that houldeth this degree , and that he presume not of his owne holines , but perfectly despise himselfe in his owne sight, certainly his building of contemplation , be it neuer so high, will neuer stand stedfastly, but at euery little wind of aduersity will fall to the ground. Next of patience, in suffering false suspitions , reproofes,

icorne, and all contempt, committing euermore by meekenes of hart, his cause to his aduocate Iesus Christ: as blessed Magdalen did, when the Pharisy reproued her, her owne sister complayned of her, and one of the Disciples had indignatiō against her. Next of Silence, very necessary for a contemplatiue person, whereof she gaue so rare example, that we neuer read in all the gholpell, that euer she spake more then once (till after the resurrection of our Lord) which was at the raising of her brother Lazarus. Let vs therefore with this blessed woman, make choise of the better part, that practising the same in this lyfe of misery, we may haue our part thereof in the kingdome of glory. Amen.

### DOCUMENTS FOR VS.

1. **C**hrift receaued into the house of Martha, was not idle, but spake to those that were present, the wordes of euerlasting life.

Giuing

Giuing an example to his Disciples , and to all Priests their successors, whē they are receaued of godly men into their houses, and fed of them , that they againe doe feede them with celestially doctrine and holy instructions.

2. Magdalen sate at the feet of our Lord to heare his wordes To shew that how much more lowly or humbly she sat, so much more capable was she to receaue: for waters ruine of themselves to humble vallies, and recoyle back from lofty mountaines.

3. Martha busied in preparing meate for Christ, accused Mary as she had beene idle. Euen so some good men are wont to doe, who attending to the workes of the Actiue life , ( as helping their neighbours in the workes of charity ) because they neuer tasted the sweetnes of the contemplatiue life, rephend those who serue our Lord in religious life, supposing that all who doe not as they doe , be worthy of blame: but let such remember, that Maries part was pronounced



for the best; euen by the mouth of  
our B Lord.

4. In the house where Christ was  
receaued, we reade not any to haue  
been, saue Mary and Martha. To sig-  
nify, that none in this world are wor-  
thy to enioy Christ, who haue not  
imitated one of the liues of these ho-  
ly women: that is to say, haue either  
exercised themselves in the actiue  
life by the workes of charity, or in  
the contemplatiue, by seruing God  
in holy prayer and contemplation.

*Of Lazarus raised vp from death to  
life by our Lord Iesus, being  
four dayes departed.*

*John. 11. 1-44.*

## CHAP. XLVII.

**L**AZARUS, the brother  
of Martha and Mary, falling  
forely sicke. his two sisters  
sent a messenger to our  
Lord, saying: Lord, behold, he whom

*thou*

showe himselfe is sick: and I said no more, as well assured that this sufficed to Iohn who loued Lazarus so passing well, and so well vnderstood their mindes and meanings. Moreover this they said, knowing withall the malice of the Iewes, and how but a little before they would haue stoned him, and therefore feared to request him expressly to come vnto them, but referred it wholly to his will and pleasure.

2. Iesus having heard the messenger, returned this answer. *This sickness is not so death: but for the glory of God, that the Sonne of God may be glorified by it.* Blessed Lord, what comfort was this to the two sisters, when they receaued this message from their master Iesus, that the sickness of their so deariy beloued brother, was not so death? Vnderstanding peradventure hereby, that their brother would not at that time dye of that disease: but what discomfort was it vnto the afterwards, when that he was both dead and buried, not imagining that our Lord meant of that glorious ma

ner of raising him vp, which ensued afterwards.

3. Two dayes after, our Lord with his disciples went to Bethany; And when the two sisters vnderstood of his coming, the elder of them, which was Martha, presently went forth to meet him, but Mary remayned still at home, vntill she was sent for by the commandment of Iesus. When Martha met with our Lord, she fell downe at his feet and said: *Lord if thou ha:st beene here, my brother had not died, but now also I know, that what thinges soeuer thou shalt aske of God, God will giue thee.* She was not so bold as to declare openly at the first, what she inwardly desired, as to say: I beseech thee, O Lord, to raise my brother from death to life, for she neither knew whether it were expedient for her brother, nor whether it were our Sauiours will he should be raised & therefore she placed her wordes very discreetly, saying: Lord I know that thou canst raise my brother vp to life, if so thou please: if therefore it be

thy

thy holy pleasure it shall be done, but whether it please thee to haue it so or no, that I wholly refer to thy blessed will, and not to my presumption.

4. Then Iesus made answer vnto her, that her brother should be raised from death to life; but yet withall spake in such ambiguous manner, that his wordes might be taken in sundry sense. Martha therefore answering to that wherof she was most assured according to her stedfast faith, replied, that she knew right well he should rise againe in the general resurrection. Then our Lord asked of her, if she belieued that he was the resurrection and the life. Wherunto she answered, Yea Lord, I belieue, that thou art Christ the Sonne of God, who art come into this world for our saluation: which hauing said, he sent her for her sister Mary, and she at his commandement went and called her saying: *The master is come, and calleth thee.*

5. And here let vs consider the exceeding loue of our Lord vnto Mary

Magdalen



Magdalen, in that (as the holy gospel noteth) he abode still in the place wher first Martha met him, nor would proceed to doe any thing concerning the raising of her brother, vntill such times as Mary was come. This welcome newes so soone as B. Mary vnderstood, she presently rose vp & went vnto him, and falling downe at his holy feet, with weeping teares said vnto him as her sister did: *Lord if thou hadst been he, my brother had not died.* Our blessed Lord seeing his beloued darling to weep so bitterly for her brother, could not himselfe forbear to weep: at which sight her sister wept, and the gentlemen who came to comfort her, were moued to weep.

6. Our blessed Lord hauing wept a while, at the last said: *Where haue you layd him?* They said vnto him: *Lord come and see:* and went a long with him to shew him the way. Where let vs also goe along with our Lord to the graue of Lazarus, and with the rest of that blessed company, Martha, and Mary, the Disciples of our Lord,

with

with many noble gentlemen of the Jewes , who were come at that time to comfort those sorrowfull and distressed sisters , and as it hapned also to see and beare witnes of that worthy miracle.

7. And here let vs behould by deuout imagination, how our Lord Iesus goeth first betweene the two sisters sweetly comforting them , yea euē his very presence alone did greatly reioyce them. And how thus walking in the way, Mary tooke occasion to speake of the great feare that they were in for his security , and how that they durst not send for him to come to help them , and to preserue their brother from death , because of the malice of their Princes , who all conspired to destroy his life ; hartily beseeching him , to be therfore careful of himselfe. And then how our curteous Lord did forthwith comfort her , and willed her not to be afraid for him , for all at the last would be for the best , and for the glory of his eternall Father.

8. Thus

8. Thus walking and talking together, they came at last to the graue of Lazarus, the which was couered with a great stone; and our Lord commanded that the stone should be removed away. Wherupon they in a manner loth & ashamed, for the great respect & tender loue they bore vnto him, fearing least the stinck & smell of the dead body, might much offend him, said: *Lord now he stinketh, for he hath bin dead foure daies.* Blessed Lord, how wonderfull was the loue of these two sisters towards our Lord Iesus, who were so carefull and tender of him, that they would not that the stinck and smell should any way offend him. Notwithstanding our Lord would needes haue the stone to be taken away, which being done, he groaned in spirit, and cryed with a loud voice, saying: *Lazarus come forth;* and forthwith he came forth that had been dead, bound feet and bandes, & Iesus said to them, loose him, and let him goe.

9. Lazarus being now raised to life by the soueraigne power of our Lord

Iesus

Iesus, he & both his sisters with great ioy kneeled them downe, and humbly thanked our Lord Iesus for that singular benefit, and so had their brother home with the vnto their house, wonderfull ioyfull for his reuiuing. The Iewes who then were present, maruelling very much at that stupendious miracle, many of them were conuerted, & believed in our Lord. Others of them went and told the Pharises what he had done: wherupō it was published & openly knowne; so much that great multitudes came from Hierusalem, & from all parts of the country there about to see Lazarus. Wherwith the chiefe rulers of the Iewes were much trouled and confounded, and cast with themselves how to kil Lazarus, because through him, many were daily conuerted to our Sauour Iesus.

10. Whome let vs beseech for his mercy sake, that as he raised vp Lazarus being four daies dead & stinking in his graue, loosed him from his bondes, and let him goe: so he

would



would vouchsafe to extend his mercy vpon vs, dead through the delight, consent, and committing of sinne, and with the heauy stone of euill custome ouerwhelmed and buried; that he would raise vs againe from the graue of our vices, loose vs from the bondes of our sinnes, and let vs goe into the fredome & liberty of the sonnes of God: which he for his infinity mercy sake grant vs, Amen.

## DOCUMENTS FOR VS.

1. **T**He sisters of Lazarus sending to our Lord said: *He whome thou louest is sicke.* This therefore being so, that those who are beloued of him are visited with sicknes or some affliction, let vs desire that all the sicknesses & afflictions of this life may come vpo vs: for much better is it to be sick and afflicted in body, and to be beloued of him, then to be sound in body, and hated of him for the deadly sicknesses of our soule.

2. Before

2. Before Christ went to Lazarus he did not weep for him, altho' though he knew that he was dead, but wept when he was to raise him againe to the sorrowes and miseries of this life: to teach vs, that we ought not to sorrow for those who die in our Lord, but to giue him thankses for their deliuey sith all must dye, and to sorrow for those who liue in sinne.

3. Christ going about to raise Lazarus, first commanded the stone that lay vpon him to be taken away. There is no doubt but that he, who with a word raised him to life, could with a word haue remoued the stone: but this he did to giue vs all to vnderstand, that we ought to doe on our owne parts, all that we can and are able, to dispose our selues for our iustification, and to remoue the impediments of our saluation, if we will that Christ after our spirituall death, restore and raise vs vp to life.

4. When we commit any grievous sinne, then are we spiritually dead. When we continue therein by

long

long-custome, then are we buried. But when we are inwardly sorry and acknowledge our sinnes by humble confession, then doe we rise agayne and goe forth of our graue: for it is nothing else to go forth of our graue, but to make known by outward confession, those things which lye hid & buried within vs.

5. Though he who was dead were raysed to life, and also went forth of his graue, yet he still remained bound, to wit, guilty, vntill such tyme, as he was loosed and vnbound by our Lords comand. To shew that it is not inough to confesse our selues in hart to God ( as Heretickes say ) but that the Priest must also absolue the sinner in his name .

A. Harrison  
W. Harrison

Of the conspiracy of the Iewes to put  
our Lord Iesus vnto death.

Iohn. 12. 46.

CHAP. XLVIII.

1. **A**FTER the reasing vp  
of Lazarus , and that the  
time drew neere in which  
our Lord Iesus decreed  
to accomplish the worke of our re-  
demptiō, by meanes of the sheeding  
of his most pretious bloud, the diuell  
( the authour of enuy ) armed his sol-  
diers and his ministers , and whetted  
their malice against our Lord to put  
him to death. And because he had  
wrought so many strange & stupen-  
dious workes, but chiefly for that he  
had raised Lazarus so miraculously ,  
their enuy was enkindled, and their  
harts were enraged so far forth , that  
they could no longer endure, nor de-  
fer the time , without the execution  
of their fury vpon him.

2. Hereupon



2. Hereupon the Princes of the Priests, and the chiefe of the Pharises gathered a counsell, and consulted amongst themselves to apprehend him, fearing least if they suffered him any longer to live, and to worke such like signes, that by his meanes they should loose both their Temple, and the harts of all the people, for that all the multitude would goe after him, & belieue him, and would hold all their holy Rites for vaine, and to be quite abolished.

3. Thus those wicked Princes & Pharises, in that vngracious consultation, agreed to murder that most innocent lambe our Lord Iesus, for feare least all the people should belieue & follow him, and so the Romans setting both the & their law at naught, should come and destroy them. O wicked counsell, O pernicious guides, O cursed counsellors, O impious wretches, what will you doe? What rage doth thus torment you? What decree is this? What designe? And why pretend yee the death of our

Lord

Lord Iesus ?

4. In this wicked consultation, Cayphas being high Priest, decreed what was best for them to doe, and because of the authority of his place, spake, saying: It is expedient that one man (although he be both good and iust) do dye for the people, and for their conseruation, & not that all the nation perish, if he be let to liue, because an vniuersall good, is to be preferred before a particular. Where it plainly appeareth, that the passion of enuy and spleene against our Lord, and the passion of feare of loosing their nation and their Temple, peruerterd in them the iudgement of reason, for in no case is it lawfull to kill a iust and innocent man, for thereby the common good is not preserved, but destroyed.

5. Thus Cayphas prophesied (though ignorant thereof) that the death of Christ was necessary for the people. For although it was the intention of Cayphas, to giue counsell only touching the death of Christ, to

auoide the temporall peril cōcerning the people of the Iewes: yet his wordes so sounded, that Christ was to dye for the nation and people. Which albeit he spake with a peruerse intention, yet the holy Ghost vsed his mouth to foretell that which was to come. Where behold how great the vertue is of the holy Ghost, which frō a peruerse and euill minde, was able to produce wordes of prophesy. Behould also how great the vertue is of pontificall dignity, for being made high Priest, although vnworthy, yet he prophesied, not vnderstanding what he said: for grace made only vse of his mouth, but did not touch his contaminated hart.

¶ Our Lord Iesus therefore, the euerlasting wisdom of the Father, from whom nothing could be cōcealed, knowing of this malicious conspiracy plotted against him, for that his time was not yet come, wherein he decreed to dye for our redemption, to giue vs example to fly the occasion of malice whē we see it increase

against

against vs, with-drew himselfe for a time from the wicked Iewes, into a citty called Ephré, where he with his Disciples, remayned for the space of some leaven dayes. For, as some holy Doctors say, he raised vp Lazarus the Friday before passion-Sunday, and Saturday seauen nights after, he came to Bethany.

7. O what may we suppose Mary Magdalē said when as she heard this dolefull newes? But how much more may we thinke of his blessed mother, when she vnderstood that her beloved Sonne was forced to fly, & laid in waite for to be slaine: but our Lord Iesus comforted his mother, and his other friendes touching his safe returne, and so for that present departed from them.

8. And heere consider, how our Lord, with-drew himselfe and gaue way to his enemies, whome with his only becke he could destroy, neuer so much as once excusing or defending himselfe in any word: and thou imitating his maruelous meeknes and



humility, lay a side all bitterness and fury, for so shalt thou conserue in thy selfe, the true peace both of soule & body.

### DOCUMENTS FOR VS.

**E**Very one which feareth God, ought carefully to fly the passion of Enuy, which so blindeth the vnderstanding, and was so great in those wicked Iewes, that they iudged Christ worthy of death, for so good a worke as to haue raised Lazarus vp to life: for the nature of Enuy is, to behould euery thing (how good soeuer) with an euill eye. As I sayd Cayphas, by reason he was the high Priest of that yeare, had assistance from God to vnderstand that truth, which himselfe neither ment, nor yet intended: how much more may we be assured, that Christ doth assist our present high Priest, whose faith he hath promised should neuer faile. For the quities of the holy Ghost, doe follow the order and office of the pa-

stours

stors of the Catholique Church, and not their merits, or their person.

3. From this wicked counsell of Cayphas, to put Christ to death, to preserve the people and the nation, let al Politicians learne and take heed that ( whilest to saue their temporall state they forsake God ) they loose not both, as the Iewes did.

4. Our Lord withdrew himselfe from the face of his wicked seruants who sought to destroy him, not for lack of power, but to leaue vs exāple, not to enkindle, but rather to quench the malice of our aduersaries, and to take from them, all that we may, the occasions to make them become more wicked, & the more to offend Almighty God.

X 3

How

How our Lord Iesus came back to Bethany, where Simon made a supper vnto him, and Magdalen powdered a precious ointment vpon his head. Mat. 26. 6.

## CHAR. XLIX.

I. **O** V R blessed Lord & Saviour, the sole maister & teacher of al vertues both by word & by example, as in the meditation going immediately before, he vsed the vertue of Prudence, in flying from his enemies, & wisely withdrawing himselfe from the fury of those who maliciously pursued him, according as the present time and place required, so now he vseth the vertue of Fortitude, in returning back to his enemies againe, freely offering himselfe with a most worthy and constant courage to endure his painfull passion, to resigne himselfe into their handes, and manfully to  
vndergoe

vndergoe their malice, humbling himselfe to the death of the Crosse for our redemption.

2. The tyme therefore being now at hand wherein he had ordained before the beginning of the world, to suffer his blessed death and passion, vpon the sabboth next before Palm-sunday he went to Bethany, within two miles of Hierusalem, where many of his faithfull and beloued friends (who were most ioyful of his returne) made him a supper, in the house of Simon the Leper; so called, for that before he had been leprous, of which disease our Lord had healed him.

3. At this supper were present with him those familiar guesstes, Lazarus, Martha, and her sister Mary: and S. Iohn noteth, that Martha serued at the table, but her brother Lazarus sat downe at the boord, together with many others who were in that company. Where Lazarus, as S. Augustine himselfe beleeueth, being demanded of the guesstes, did declare



vnto them by order, the darknes, the  
sadnes, and the paines of that place,  
discouering the secrets of hell, which  
had so long tyme beene yknowne,  
to the great astonishment of all the  
hearers.

4. This discourse of Lazarus being  
ended, his sister Mary burning with  
feruent loue towards our Lord, be-  
fore them al tooke forth a box which  
she had brought with her, full of pre-  
tious oyntment, & powred the same  
vpon his head, and after anoynted  
therewith his blessed feete, all the  
house remayning filled with the wō-  
derfull odor and smell thereof.

5. And here some holy Fathers &  
Doctors say, that our blessed Sauour  
would purposely haue this supper to  
be prepared in the same house of Si-  
mon the Leper, in whose house Ma-  
ry, who anoynted him before with  
her inward sorrow and teares of con-  
trition, might now anoynt him more  
perfectly with vnspeakable ioy, and  
with her sweet teares of deuotion.  
For this was happily one reason why

he

he chose that place at that present, namely for blessed Maries sake, who most especially loued that houle aboue al others, wherein she first found that most singular grace, to be absolved from her grievous finnes, and therefore it was to her no small contentment, to performe this excellent worke of deuotion in that place, to him whom she dearly loued aboue al things whatsoeuer, and could neuer satisfy her selfe in shewing her loue and seruice vnto him.

6. Againe, our Lord would haue this supper to be made in Simons house, knowing his charity and true affection towards him and his Disciples, notwithstanding the rebuke he had giue him in Maries behalfe. And lastly, for the more euident testimony of the resurrection of Lazarus, who was there present, and did eate and drinke openly, in the sight of Simon and of many Iewes, who came of purpose at that time, not only to see our Lord, but also to see Lazarus, as S. Iohn declareth.

7. At this worthy supper may we see foure sorts of persons, al honoring and seruing our B. Lord in sundry kindes: Simo the master of the house, by charitable hospitality: Lazarus, by open testifying the power of his diuinity: Martha, by her diligent ministration: and Mary, by feruent loue and contemplation.

8. No sooner had Mary powred forth this pretious oyntment vpon our Lord, but some grudged at the losse thereof, others murmured at Mary her selfe, and at Christ also who suffered the same, saying that it might haue been sould for three hundred pence, and bestowed vpon the poore. But she keeping still her wonted silence, our Lord at the last made answere for her, a. he had done twice before, and plainly reprehended them for their repining, saying that this good worke of hers should euermore be spoken of, whersoever his gospell should be preached, adding, that the oyntment which she had poored vpon him, she had done

it to bury him.

9. Blessed Lord, how sorrowfull and discomfortable was that word vnto Mary, & to thyn other louing friends, which so euidently gaue notice of thy death, especially to thy blessed mother? For we may truly be- lieue, this word did pierce her hart more deepe then any two edged sword; And hereupon was all the mirth of that feast turned into mourning, for as much as they had likewise heard before by others, that the Iewes had conspired for to kill him, which now he himselfe confirmed vnto them.

10. After this supper was ended in the house of Simon, our Lord courteously thanking him, tooke his leaue and went with Lazarus and his sisters vnto their dwelling at Bethany, which was his most vsuall place of lodging, especially for those few dayes following vnto his passion, where he did eate in the day time, and slept in the night with his Disciples; and there was also his blessed mother with his



Disciples, whome they all did greatly reuerence as she was right worthy, but especially Mary Magdalen, who by her will, would neuer haue left her blessed company.

11. Then our Lord in the presence & hearing of all those his faithfull friendes, prayed them that they would not be too much grieued or dismayed, for any strange and vexpected accident which might befall him: telling them moreouer, that he would on the morrow openly goe vnto Ierusalem. At which wordes of his, they were all greatly afraid, and hartily besought him, that he would not put himselfe into the handes of his enemies, and into so manifest perill and hazard of his life, especially knowing that the Iewes had conspired against him.

12. But our blessed Sauour comforted them once againe, and willed them not to feare, saying: It is the will of my hoily Father, that I take in hand this iorney, who will keep both you and me, and bring it so to passe,

that

that you shal see me amongst all mine enimies , in greater honour then euer yet you saw me , nor shall they haue any power against me at this present : and after I haue accomplished that which I am to doe, I shall returne hither againe vnto you. With which wordes they receaued some comfort, yet neuer theles were greatly fearfull of his safety.

## DOCUMENTS FOR VS.

1. **S**imon though now no more leprous, but cured by our Lord of his leprosy, yet was still called by the name of Simon the Leper, as Mathew was still called Publican, after he ceased so to be, and this for two respects : the one by the former name to renew the memory of the miracle, and so to make appeare the power of the worker : the other, that although we be purged from our sinne, yet that we ought to haue it alwaies in our memory to deplore it.

2. Mary

2. Mary anointed the head and feet of Christ. He anointeth the head of Christ, who belieueth his diuinity: he anointeth his feet, who belieueth his humanity. Againe, he anointeth the head of Christ, which sincerely obeyth such Prelats & superiors as God hath set ouer him: he anointeth his feete, who succoureth his poore and needy members, for the poore are the feet of our Lord sitting in heauen, yet walking here vpon the earth.

3 Some of the Disciples themselves murmured against Mary Magdalen, as if she had wastfully spilt that most pretious oyntment which she powred forth vpon the head of Christ. Good workes are alwayes subiect to be censured, but they are not therefore to be omitted, for he that shall regard the wordes of men, shall neuer doe any good worke at all.

4. Christ excusing Mary Magdalen, and commending that in her which the Disciples blamed, sheweth

vnto vs, that as they deserue no reprehension who employ their substance to relieue the poore, so neither they are to be blamed but to be praised, who employ them in building and adorning churches, monasteries and religious houses for his seruice: both being holy workes & very gra-  
tefull vnto God.

*Of the glorious entrance of our Lord  
and Saviour Iesus into the city of  
Hierusalem vpon Palme Sunday  
Iohn. 12. 12.*

## CHAP. L.

**T**HE Sunday next imedia-  
tly ensuing, early in the  
morning, our Lord Iesus  
prepared himselfe after a  
new & vnwonted manner then ouer  
before, to enter the city of Hierusa-  
lem, fulfilling herein the wordes of  
the Prophet Zachary, written to that  
effect long before. Then his blessed  
mother



mother perceauing that he would depart, endeauored, with tender affection to detaine him, saying: O my deare Sonne, whither wilt thou goe? Why wilt thou put thy selfe into their handes, whome thou already knowest doe seeke to kill thee? Wherefore I pray thee goe not amongst the. And in such maner the Disciples also and Mary Magdalen entreating him, endeavored to detaine him wit them. Blessed Lord how dearly did they all loue him, and how grieuous would it be vnto them, if any one should hurt him! But he who so greatly thirsted after our saluation, perfectly comforted them saying: It is my Fathers will that I doe goe, & therefore feare not, for he wil defend vs, and for this time we shall retorne againe without any hurt.

2. Then he began to set forward, and when he with that blessed company, came to a little village in the midst of the way, which was called Bethpage, he sent two of his Disciples saying: Goe yee into the castle there

is against

is against you, and immediatly you shall find an Asse tied, and a Colt with her, loose the, and bring them to me, and if any man say ought vnto you, say yee that our Lord hath neede of them, and forthwith he will let them goe. For it was an vse and custome in those countries, that in euery citty and village, an Asse or some other beast was tied in the high way, to serue such poore persons at their neede, as had no beast of their owne.

3. When these sylly beastes were brought, and that the Disciples had laid their clothes vpon the Asse, our Lord in meeke manner set him selfe vpon him, and so riding in that simple manner, came into the citty of Hierusalem. Where to shew his great meeknes and humility, he would not sit vpon a proud or prasing beast, but the humble vpon the humble, & the meeke would sit vpon the meeke. Blessed Lord what a sight was this, to see the King of kings, and Lord of lordes, mounted in so meeke & simple a manner, especially entring into

so famous a citie as Hierusalem was. But this our Lord did for our example, that we might vnderstand how much he despised the deceitful pompe of worldly vanity, hauing instead of goulden harnesse, curious saddeles, or embossed bridles, simple cloathes, and vpon eche of his beastes head, a hempen halter. Instead of Princes, Earles, and Barons to attend him, his poore Disciples going about him, together with his mother, & some other deuout women who went with her, who both with feare and reuerence followed after him.

4. Now the people hearing of his coming, by reason of that miracle which was published abroad of the raising of Lazarus, they went forth in great multitudes for to meete him, and receaued him as king, with ioyfull hymnes and songes of prayses, saying: *Hosanna to the Sonne of David*, shewing great gladnes for his coming, strewing the streetes & wayes with bougtes of Oliue & of Palme trees, and spreading their garments

vnder



under his beasts feete, all along the way where he was to passe. But notwithstanding all this ioy, our Lord & Sauour was moued to weeping: for coming neere vnto the citty, he wept thereon to see the ignorance & blindness of their harts, and the ruine and destruction which was immediately to ensue. Thus did our Lord Iesus weep abundantly on this day, both for their temporall and eternall destruction; at which sorrowfull sight, his blessed mother with al that company did likewise weep.

5. At the entring of the gate of the Citty, all the people fell downe and worshipped him, and with great acclamations and shewtings, cryed out againe the second time laying: *Blessed is he that cometh in the name of our Lord, Hosanna in the highest.* For so did he moue the harts of the people, that cōtemning the edict of the Scribes and Pharisees, they all went forth to meete him, and with so great ioy receaued him, that they saluted him for their King & their Medias. Thus

is he



is he on this day borne into the citty triumphing before them, to shew that his death was in his owne handes, & not in the decree of the Iewes.

6. Then rode our Lord along the streetes vnto the Temple, where he cast forth the buyers and sellers, who by their traffique prophaned the same. saying: *It is written my house shall be called the house of prayer, but yee haue made it a den of theenes.* And there stood he openly in the Temple, preaching & making answer to the questions and demandes of the Scribes and Pharises, all that whole day, vntill it drew towards the euening.

7. O most obdurate and hard-hearted Citty, how is it that thou receauest no fruite by this so gracious visitation, nor dost acknowledge him for thy king who yet commeth vnto thee, most meeke, not proud, not terrible in the splendor of glittering armour, as sometime Nabuchodonosor and Antiochus came, to thy destruction, but peaceably to thy restoration: not to take from thee thy

temporall

temporall kingdome, but to giue vnto thee (if thou wilt beliene in him) one that is celestially and eternall: not to lead thee bound into a strange lād, but to place thee in the glorious liberty of the sonnes of God!

8. Consider finally, how this vngatefull people, notwithstanding the great honour, which they before had done vnto him, suffered both him & his Disciples, to stand all that day fasting, neither was there any one among them so curious as once to invite him to dinner to them. When night therefore was come, he went with his Disciples, to his homely lodging at Bethany; departing forth of that city so simply, who entered the same in the morning so honourably: whence we are to learne, how little heed or regard is to be had of all worldly honour, that lasteth, as here we see, so little awhile, and so suddenly doth vanish away; the which our Lord for his tender mercy sake, graunt vs therefore to despise and let at naught, Amen.

## DOCUMENTS FOR VS.

1. **B**Y the Castell, contrary to our Lord and his Disciples, and to his grace and diuine inspirations, is vnderstood the hart of a sinfull man, armed with reasons and excuses, as with walles and defences against God. The Asse bound therein, is the soule, hindred and withheld by the bondes of sinne. The wanton Colt, is the euill & slippery affections of the same soule. The two Disciples, are feare & loue, who loose the Asse and the Colt, whilst they looke them from their finnes.

2. Christ would not sit vpon the Asse naked, but couered with the garments of the Apostles. Christ will not sit vpon a soule that is naked, but will place his feare in such a soule, as he findeth adorned with vertues and Apostolicall manners.

3. Then doe we goe to meete Christ with boughes of Olives, when we exercise the workes of mercy and

of Charity . And with the branch of  
Palme , when we beare away the vi-  
ctory against any tentation . And  
we straw our garmets vnder the feet  
of Christ , when we lay downe our  
lines for the loue of Christ, and in the  
defence of his holy sayth.

5. Christ entring into Hierusa-  
lem in great triumph , amidst those  
honours , ioyes and acclamations of  
the people , burst into weeping : to  
shew that humā mirth is soone turne  
into mourning, and that all the ioyes  
and honours of the world , are to be  
tempered and mixed with teares for  
worldly ioy , is like vnto pure wyne,  
which maketh one soone drunke vn-  
les it be tempered with the meditati-  
on of death, or with the remembran-  
ce of aduersity to come .



Of those things which our Lord Iesus did, from Palme-Sunday vnto the Thursday next ensuing. And how his owne Disciple did betray him.

Matt. 23. 13. & Matt. 26. 14.

## CHAP. LI.

**O**VR Blessed Lord and Saviour Iesus, the well & foun-  
tayne of all charity, desirous  
to expresse both in word &  
worke, his perfect and inward loue,  
as well to his foes as to his friends, to  
the end that none should be lost, but  
all be saued, when it drew towards  
the end of his life, and that the tyme  
of his death and passion was at hand,  
he trauayled very diligently, tea-  
ching and preaching vnto the people  
continually, especially vpon those  
three last daies of his life, to wit, vpon  
Palme-Sunday, and vpon the Munday  
and Twesday following: vpon  
which three daies he came ech mor-

ning

ning very earely into the Temple ; where he not only instructed those who came to heare him of sincere deuotion , but also disputed with the malicious Scribes and Pharises , and solued their subtile questions, where-with they sought for to ensnare him : and thus was he allwayes busied for those three daies, euen from the morning till the euening.

2. But for as much as it would be to tedious to treat in particuler of all which passed at that present betwixt our Lord & the Iewes, and being withall from the purpose of his passion , whereof we are to speake in this place , passing ouer all the examples and parables by which he reproued and conuincd that peruers people, we may especially pöder how the chiefe Priests and Pharises, seeing the great fauor of the multitude towards him, and fearing to execute their malice against him publiquely , conspired subtilly & cunningly , how they might take him in his words , cyther agaynst their Law, or against the tri-

bute due to Cæsar, and so to accuse him as worthy of death. But our Lord (to whom the secrets of al mens harts are evidently seene) knowing full well their treacherous malice, answered them so prudently, that they were disapointed of their purpose, & were withall so farre confounded, that they durst no more demand any questions of him.

3. Moreover at that tyme, he sharply reproveth the great pride, the hipocrisy, the greedy conetousnes, & other wicked conditions of the Scribes and Pharises, saying vnto them as heerafter followeth: Woe to you Scribes and Pharises, because you deuoure widdowes houses. Woe to you Scribes and Pharises hipocrites, because you go round about the sea & the land to make one profelyte (that is to say, one of your faction) and when he is made, you make him the child of hell double more then your selues. Woe to you blind guides of the blind. Woe to you hipocrites, because you tithe mint, anise, and cum-

min

min and omit iudgment and mercy. Woe vnto you, because you make cleane the out-side of the cup & dish, but within you are ful of rapine. And in this manner went he forward in his speach sundry wayes rebuking their sinnefall liues, but notwithstanding, commaunded the people in all things to obserue their doctrine & sayings, but not to follow their wicked doings.

4 Afterwards he rehearsed their great vnkindnes towards him, and namely the great ingratitude of Hierusalem, for that he had so often desired to gather them vnder his wings, euen as the henne doth her chickins, but they would not: and therefore he plainly foretould them of their destruction, as well temporall as eternall, and so left them, and departed for all togeather forth of their Temple, and from thence went with his Disciples, & other of the Iewes that believed in him, into the mount of Oliuet, where he taught and aduised them, how they should prepare and



make themselves ready for their latter ending, telling them of the day of iudgment, wherein the good goe on the right hand of God into eueralasting life, and the wicked on the left hand into perpetuall & eternal death, And thus made our Lord an end of his open preaching, vpon the Tuesday night before his passion, & then sayd in secret to his Disciples, that after two dayes, the Sonne of man should be betrayed into the hands of sinners to be crucified, which how sorrowfull a word it was to all his faythfull friends & followers, I leaue thee to thinke,

5 Of these tidings, the false traitor Iudas was full glad, forthwith casting in his hart ( by the instigation of the diuell who was entred into him ) how he might, by the occasion of his death, satisfy his greedy couetousnes. Wherefore early in the morning, iust at the tyme that the Iewes were sitting in consultation about that busines, not finding any conuenient meanes how to compasse their

conspi.

conspiracy, in came Iudas, and presently presented them his service to betray vnto the his innocent maister, saying, *What will you giue me, & I will deliuer him vnto you?* They, wonderfull glad of this opportunity, & vnexpected vnto them promised him for his paines thirthy pence, wherwith that couetous wretch was well content.

6. O miserable marchant, who prizest him at thirty pence who cannot be prized. Him (I say) in comparison of whome, all pretious things in the whole world, are of no price at all. O holy Mother of God, come thou to this sale of thy blessed Sonne, and let them buy him of thee, because thine he is, and not this false theeues, who selleth that which is none of his, then would it soone appeare how much thou wouldest adde vnto the price, & how much thine estimation of this inestimable iewell, differeth from that of theirs.

7. And thou vnhappy Iudas, if couctousnes of money doe cause thee thus to sell Christ, why dost thou

sell him to his enemies , sith his friends would buy him of thee at a farre dearer rate? For how much thinkest thou that Lazarus would giue thee rather the thou shouldest sell him to his enemies? How much Martha? How much Magdalen? But how much more his blessed mother then they all, desolate by this meanes of all comfort, & whom the losse concerneth most? Thus alas, through malice, threachery and couetousnes, was the death of our innocent Lord contriued, and that greedy wretch had his desire, of the price of that pretious oymēt, wher-at he grudged before as spilt & lost: and therefore from that time forward, he alwayes sought opportunity, how he might betray him vnto them.

8. This was the practise of that cursed Iudas and the Iewes vpon the Wendisday, but what shall we think that our Lord Iesus did at that tyme, and the blessed company which was with him? He neyther went to Hierusalem, nor yet appeared openly among the Iewes that day, but was

wholy

wholy employed in holy prayer, (so to arme him selfe for the redemption of mankind, which he came for to accomplish: praying, not onely for his friends, that believed in him, and truly loued him, but also for those who were his vtter enemies, fulfilling in worke that holy perfection of charity, which he before had taught in wordes, when he willed them to pray for their enemies, and for those that persecuted and hated them.

9. For our Lord seeing in spirit the pretended malice of Iudas that wicked traitour, & how the Iewes also were absolutely bent agaynst him, prayed to his Father for them, and perhaps repeated the Psalm of *Deus laudem &c.* made by the Prophet Dauid, which long before made mention of him, as also of Iudas and his other enemies; but most properly of himselfe, not desiring (as it appeareth by the wordes of the psalme) vengeance of his enemies, but wholy conforming his will, to the will of his heauenly Father.



10 Finally for as much as this was the last day ; wherein he was to dwell and conuerse so familiarly, with that good and beloued company, therefore he especially comforted them with the sweet consolation of his holy wordes as he was alwayes wont to doe , but chiefly at this present, the more to strenghten them agaynst the excessiue sorrow they were to suffer because of his passion: and principally he comforted his blessed mother, & Mary Magdalen , who continually thirsted to drinke of his most sweet and heauenly grace , whereof he for his infinit goodnes sake, make vs all partakers , Amen.

### DOCUMENTS FOR VS.

1. **C**hrist drawing towards the end of his life, and his death and passion being neere at hand, laboured much more diligently in preaching , teaching and other good workes , then he was wont before to doe . To instruct all persons

heereby

heereby, of what estate soeuer they be, that how vertuously soeuer they haue liued in the time of their health, yet that death approching, they haue greater need extraordinarily to exercise themselves in the workes of piety and of pennance, for blessed is that seruāt whome when his Lord cometh he shall find wachfull in wel doing.

2. They conspire to take and entrap Christ in his wordes, who carp and cauill at euey thing vpon smal occasion. Let vs after the example of Christ our Lord, in the presence of such persons, eyther vse great silence, or else speake with great prudence.

3. They deuour widdowes houses who (as hereticall preachers doe at this day) vnder the colour and pretence of piety, induce them to giue what they haue to the maintenance of themselves and of their heresy, and hauing deuoured what they haue, tell them withal that no good worke hath any merit: which is indeed deceitfully to deuoure all that is bestowed vpon them: for dissembled piety, is

double iniquity.

4. They tythe the mint and commin, who are so precise exteriorly, as to make thew to haue their conscience troubled, if they retaine but a pin, belonging of right vnto another, who if they retayne a pound, or doe a far more greater wrong, will inuent twenty excuses to satisfy their conscience that it is no sinne.

5. If Iudas the Apostle of Christ, who conuersed with him, heard his doctrine, and saw his miracles before his eyes, yet by the onely occasion of the bagges, was so blinded with couetousnes, as to consent to sell his Lord: what will befall vs, if we take not heed of the occasion of sinne? Let vs therefore abandon couetousnes, least we perishe, for none of all the Apostles perished, but only he who bare the bagges.

How

*How our Lord Iesus foretould his  
death, vnto his B. Mother.*

## CHAP. LII.

1. **H**EERE may be added a very sweet and deuout meditation although the holy Scripture make no mention thereof. For our Lord supping vpon Tuesday in the house of Mary & Martha, our blessed Lady also being in another part of the house with certaine deuout women, and Martha ministring, Mary besought him saying: Maister, I pray you be mindfull, to keep your Passouer here with vs, and this I beseech you not to deny me. Wherunto he not assenting, but saying that he must keep his Passouer in Hierusalem, the departed weeping, and went vnto our Lady his mother, beseeching her, that she togeather with her blessed Sonne, would keep their Passouer there.



with them.

2. Supper being ended, our Lord came vnto his mother, and sate him downe a part with her, discourfing with her, & affoording her the plenty of his prefence, which shortly after he was to withdraw from her. Where behould how reuerently, and curteously our Lady entertaineth & receaueth him, and gladly fitteth & abideth with him: and on the other fide, how reuerently he behaueth himselfe towards her.

3. Whilest they were thus talking togeather, Mary Magdalen came, and sate her downe at both their feet, faying: My Lady, I inuited our Maister that he would vouchsafe to make his Passoeuer heere with vs, but he saith he will goe vnto Hierusalem, I beseech you therefore not to suffer him to goe thither. To whome his mother said: Sonne I beseech you let it not be so, but make your Passouer here with vs, for you know full wel, that snares are laide in wayte and many conspiracies contrined in that cit-

ty.

ty, to apprehend you. But our Lord said vnto his mother : My heauenly Fathers will is , that there I hold my passouer , because the time of mans redemptions is nigh at hād , for now shall all thinges be fulfilled which were foretould and written of me, & they shall doe to me whatsoeuer they will.

4. Our Lady no sooner heard these wordes, ( plainly perceauing that he spake of his death ) but with abundance of sorrow, and being scarcely able to pronounce the words she had conceaued in her hart , she said vnto him: My deare Sonne, I am wholly pierced with this speach, and my very hart beginnes to saye me, let thy blessed Father dispose as it shall best please him for that I know not what to say , nor will I contradict him: but if it so might please him, I would only beseech him to defer the same for the present, that so we may make our Passouer here with our beloued friendes : for if it please him, he can prouide another manner of re-

demption

demptiō without your death, for that all things are possible vnto him. But if not, that yet I may dy first, and neuer liue to see this dolefull day. O if thou sawest betwixt these wordes, our Lady modestly weeping, and Magdalen so deeply sobbing (who was in a māner drunke with the loue of her beloued Maister) peraduenture thou also couldest not possibly abstaine from teares: and consider in what perplexity they were, who treated with him of these thinges.

5. Taen our Lord curteously speaking vnto them, and sweetly comforting them, said: Weep yee not, for you know that it behoueth me obediently to fulfill the will of my heauēly Father: but be assured, that I will soone returne againe vnto you, and will rise againe the third day, sound, and in health.

6. Hauing said this, and being vpon the point to depart, he kneeled downe before his mother, and as her Sonne asked her leaue and her blessing, which did not a little augment

her

her griefe, as also of the Apostles and deuout women that were present. She right humble as she was, fell vpon her knees likewise, spread her louing armes vpon his neck, and condescended to his request.

7. Then he thanked her for all the troubles which she had endured for him, for her loue, for her good company, and for the carefull custody she had of him. She likewise thanked him againe a thousand times, for the good and honour she had receaued by being his mother, and for that he had reuerenced, serued, and loued her, & would needs he should giue her his holy blessing. Next he thanked Martha and her sister Mary for the charity they had shewed vnto him, and recommended his mother vnto them.

8. Lastly, consider the teares, the sighes & the sorrowes of this blessed company: the Apostles stood as men quite lost and forsaken: the mother, as without all feeling and without loue. Briefly this last adieu, was the most piercing the most dolefull, and

the



the most violent that euer was in the whole world , as being betwixt two persons , which loued each other so tenderly.

9. Thou therefore (O my soule) be inwardly moued , and deplore the great sorrow of this peniue Lady, for she who was so pittiful toward al, is now her selfe left a widdow , is forsaken of her only Sonne ; A Sonne who went innocently to dy a shamfull and violent death , and that in the flower of his age. A Sonne that was most vertuous & obedient. And finally a Sonne , vpon whom she had set her whole affection. And if the contemplation of these thinges, cause not teares to issue forth of thine eies, I doe not know what may doe it : take heed therefore thou assist not with dry eies , nor with a hard and obdurate hart , nor without pittie at a spectacle so full of pittie.

DOCUMENTS FOR VS.

1. **T**Hose with Mary Magdalen ,  
inuite our Lord to make his  
passouer with them , who  
with due preparation, and with tea-  
res of loue and of deuotion , first in-  
uite him, & after receaue him in the  
B. Sacrament, into the house of their  
soules.

2. Neither the loue of parents, nor  
yet of friēds , could withhould Christ  
to accomplish the will of his heauēly  
Father, although he loued them most  
tēderly . To teach vs, that we ought  
to prefer the will of God, and the ful-  
filling of his commandements , be-  
fore the will of our worldly frien-  
des , how deare soeuer they be vn-  
to vs.

3. In our blessed Lady, who ( vn-  
derstanding the mind of our Lord  
and Saviour ) referred all thinges to  
his diuine pleasure , contented euen  
to be depriued of himselfe , sith he  
would haue it : so we haue example

of

of perfect resignation, and vterly to forsake the seeking of our selues.

4. Christ refusing to make his passouer with his friendes, and making it there where he knew before hand, paines and torments were prepared for him, doth giue vs to vnderstand, that it is more secure for our saluation, to seeke those thinges which are painfull, then those which are pleasing to flesh and bloud, and those which afflict, more then those which feast the body.

*Of the worthy Supper which our Lord Iesus made to his Disciples, the night before his Passion.*

*LUC. 22. 7.*

### CHAP. LIII.

**T**HE time being now come, and comiseration & mercy of our Lord being at hand, wherein he had decreed to redeeme his people, ney-

ther

ther with gould, nor yet with filuer, but with his owne most pretious bloud; he would first make this notable Supper with his Disciples, before his death, for an euerlasting memory of the great loue he bare vnto them, & to fulfil the mysteries which yet remayned to be fulfilled.

2. This supper was exceeding worthy, and the things most wonderful which our Lord Iesus did therein, which to behould with due attention, make thy selfe present thereat, for if thou doe this worthily and watchfully, our Lord will not suffer thee, no more then the rest, to returne fasting. Concerning this Supper foure things principally are to be considered, and obserued. First, the corporall supper which was there made. Secondly, the washing of the Disciples feet by our Sauour Iesus. Thirdly, the institution of his most pretious body and bloud. Fourthly, the noble and most fruitfull sermon, which he afterwards made to his Disciples.



3. As touching the first, consider how Peter and Iohn went to Hierusalem as our Lord commanded the, to find forth an especiall friend of theirs in that part of the Citty called mount Sion, in whose house there were certayne long and large chambers on high, and decently strawed, wherein to make this noble banquet. Our Lord Iesus also with his other Disciples entred into the Citty, and vpon the thursday towards euening went with them to the house aforesayd: & being come vnto the house he remained in some roome beneath expecting till the place aboue (with all things necessary) were prepared.

4. When euery thing was set in order, the most beloued Iohn who was very solicitous about the aforesayd preparation, came to our Lord and sayd vnto him. Syr, you may go to supper when it pleaseth you, for all things now are on the table. Our Lord Iesus therefore went vp, and his Disciples followed him: but Iohn adioyning himselfe by his blessed

side,

side, sate neereſt to him, & afterwards ſuffered not himſelfe to be ſeparated from him; none of them adhering loyally to him as did Iohn, who when he was taken followed him into the high Priests court when others fled: neyther in his crucifying, paſſion, death, nor after his death, euer forſooke him, vntill he left him his ſepulcher.

5. Our Lord Ieſus with the twelue being come vnto the table, and the Paſchall Lambe being ſet thereon, he firſt deuoutly ſaid grace, giuing thanks vnto his Father, for that corporal food: which done he himſelfe who was the true Lambe of God, without all ſpot or blemiſh of ſinne ſate him downe, & taking the Lambe into his handes, firſt deuided it, and after gaue it to his Diſciples, willing them to eate thereof ioyfully; Who albeit they fed thereon as he commanded them, yet could they not be greatly merry, fearing leſt ſowhat would happē vnto their deare Lord, cōtrary to their expectation.

6. As

6. As they thus did eate together, he imparted vnto them openly, the sorrowfull matter which was to come to passe, saying vnto them. *With a desire haue I desired to eate this passouer with you before I suffer, and one of you shall betray me.* This speach went to their hartes like a very sword, and leauing off to eate, they one sorrowfully looked vpon another, and said vnto him. *Maister, is it I?* Loe here we haue great matter of compassion, as well in respect of our Lord himselfe, as of his Disciples, who were filled with wonderful sorrow hearing these wordes: but the traitor left not off his eating, that so these wordes might seeme not at all to belonge to him.

7. Then Iohn at the instance of Peter, asked of him, who it was that should betray him, and our Sauour secretly told him who the traitor was, for that he loued him most tenderly. And Iohn maruelously amazed therat, would not tell it vnto Peter, but with great grieve and sorrow of

hart, turning him againe to our Lord Iesus, softly laid downe his head vpon his breast. S. Augustin sayth, that our Lord would not tell Peter who the traitor was, for had he knowne him, he would doubtles haue torne him in peeces with his teeth.

8. Concerning the second, we are to consider: how thinges standing thus, our Lord arose from supper, the Disciples also arose, not knowing whither he would goe. Then went he downe with them into a lower roome in the same house ( as they report who haue scene the place ) and there he made them all sit downe ; This done , commanded water to be brought vnto him ; he put off his garment, that it should not hinder him ; he girt a towell about his midle ; he powred water into a bason, set the same first before Peter, & then kneeled him downe to wash his feet . Peter amazed at this fact , at the first refused , but afterwards hearing his sharp threatning , he suffered him.



9. Blessed Lord, what a sight was this, to see the king of heauen and God of maiesty, to kneele him down at the feet of a poore fisherman, with his holy hands to wash his foule and dirty feete, to wipe them with a towel, and meekely to kisse them with his mouth? But that which much more extols his humility is, that he refused not to doe that base office, euen to him who had betrayed him? Blessed Lord, how great was thy benignity, and how profound thy humility. O hard and stony hart, more harder then the very Adamant, which neither meltest, nor waxest soft with the heat of so great a fire of charity, nor tremblest with feare before a Lord of so soueraigne a Maiesty, but treacherously betrayest him, who was so full of sweete loue euen to the last.

10. Hauing finished this mystery, and washed all their feet one after another, he went vp againe into the place where before he had supped, and after he was set, he tould them

them the cause of the fact aforesayd, which was, that they should follow him in that example of meekenes, which he their Lord and maister had giue vnto them: not only in walhing one anothers feet, but chiefly in forgiuing one anothers offences, and alwayes to require euill with good; as was to be vnderstood by his very wordes, saying: *If you know these things, you shall be blessed if you doe them.*

11. Hauing first serued the with that messe of the Paschall Lambe, and made this other preparation by washing of their feet, he next goeth about to serue them with the second messe of his pretious body, the dist. of all other dishes, and the dainty of all other dainties. Heere therefore let vs raise vp our harts and our thoughtes far aboue all earthly things, wondering & admiring at that most worthy loue, and vnspokeable charity, wherwith he vouchsafed to giue himselfe vnto vs, ordayning this sacred mystery as a meanes, wherby to leaue vnto vs, that heauenly and Angelicall

ustenance for our soules.

12. Then to shew vnto them, the ceasing of the sacrifice of the old law, and the beginning of the new, & to make himselfe our only sacrifice, he tooke bread into his holy hands, and lifting vp his eyes to heauen, he blessed the same, and pronouncing those mysterious wordes vpon it, made that soueraigne Sacrament of his body and after gaue it to his Disciples, saying. *Take, eat, this is my body which is giuen for you.* And, in like manner taking the cuppe, sayd; *This is my blood which is shed for you* : which done, with his owne hands he did communicate that beloued family : and in remembrance of his further love, added; *Doe this in memory of me* giuing vnto them the office of priesthood, and the power to consecrate as himselfe had done: the sole consideration whereof, ought wholly to inebriate the deuout soule with diuine love, and through the vehemency of deuotion, totally to transforme him into our Lord Iesus, for what could



he leane vs more deare, more sweet, more profitable, or more pretious then himselfe?

13 Concerning the fourth & last point, let vs behould how this soueraigne Maister, made afterwards to his Disciples a most worthy sermon, exceeding full of inward sweetnes, & of burning coales of loue and charity. For hauing giuen that blessed Sacrament vnto them, and amongst the rest also to his deadly enemy the traitour Iudas, he sayd vnto him: *That which thou doest, doe it quickly.* As if he had said; I know full well where about thou goest, & therefore dispatch immediatly, for I doe burne with a most feruent desire of mans redemption.

14. Whereupon that cursed traitour went forth to the chiefe priests, to whome he had sould him the day before, and asked assistance of them to apprehend him. In the meane while, our Lord went forward with that worthy sermon he had begun, zealously preaching to his Disciples, co-



mending vnto them many notable vertues, but aboue all others, peace, fayth, hope, & charity. Blessed Lord how wonderfully did the wordes of this Sermon pierce the harts of his Disciples, especially when he preached vnto them that it was expedient he should goe from them, for then they heauily hung down their heads, sorrowfully weeping & deeply sighing, for that by their good wills, they neuer would haue departed from him.

15. At the last our Sauour said vnto them: *Rise up, let vs goe hence.* This he said, both because he would not be apprehended as an eater & drinker, as also to haue leasure to make his prayer before he should be taken by them. O deare God, what feare entred then into their harts, not knowing whether he intended to go, and greatly doubting least he should be taken from them, or they from him! Then they rose and followed him, like as little chickens go after the henne, putting her hitherward &

thitherward to be neereſt vnto her, and to get vnder her wings; euen ſo they goe about him, now one, now another, to heare his wordes, and to approach neere vnto him: at the laſt, he brought them into a garden ouer the water of Cedron, there to ſettle himſelfe to prayer, and to expect the comming of the traitour Iudas, with other armed ſouldiars in his company: as heereafter followeth in the proceſſe of his paſſion.

16. Beſeech our Lord Ieſus Chriſt, that for as much as he, to giue vs an example of humility, would abaſe himſelfe to walke the feet of his Diſciples, to giue thee ſuch grace as to deſire and to reioyce, to be the ſeruant of all, and to ſubiect thy ſelfe vnto all, euen vnder the feet of thoſe that are wicked. Giue him likewise infinite thanks, for ſo ineſtimable a benefit, as to remayne with thee in this B. Sacrament, ſo to become vnto thee meate, medecine, and the ſolace of thy ſoule. Amen.

## DOCUMENTS FOR VS.

1. **T**He place wherein Christ did cate the Pässeouer with his Disciples, was in a chamber on high above the ground, long, large and decently strawed and adorned: to signify, that he who cometh to receaue the same, ought to be highly elevated, both in deuotion and in the fayth of so high a mystery. Long with the longitude of longanimity. Broad, with the latitude of charity. Strawed, with the variety of all vertues.

2. In this that Christ being neer his death, did not only cate the typicall lambe, but also his owne most blessed body sacramentally, is shewed: that euery Christian (the danger of death approching) ought if he may, communicate sacramentally, or if he cannot, at the least spiritually: for in this sense Saint Augustine sayd: *Be-liene, and thou hast eaten.*

3. Christ supping, both shewed his charity to his Disciples, and yet

exclu.

excluded not Iudas forth of their cōpany, although he knew that he had sould him. So we ought to exclude none of our neighbours frō our beneuolence, but to doe good vnto all, and to pray no lesse for those that hate vs, then for those that loue vs.

4. In that Christ powred water into the bason, is signified the effusion of his bloud. In washing the Disciples feet, the washing of our sins, In wiping them with a faire linnen cloath, the receauing of the punishments due to our sins, into his owne immaculate body.

5. Christ hauing ended his sermon and perceauing that dāgers approached neere at hand, sayd to his Disciples: *Arise, let vs goe hence.* To teach, that seeing any perill of sinne to appeare, eyther to our selues or vnto others, we immediatly depart frō the place, saying within our selues: *Arise, let vs goe hence.*



*Of the Passion of our Lord and Saviour  
our Iesus. And first of his pray-  
er in the Garden.*

*Mat. 26. 36.*

## CHAP. LIV.

**T**HOU that desirest to  
haue a true feeling , and  
inward compassion of the  
paynes and torments of  
our Saviour Iesus , expell from thy  
hart all kind of worldly affaires, with  
all sortes of wandring and distracted  
phanſies , which may disturbe the  
quiet and attention of thy soule, ma-  
king thy selfe as present at this dole-  
full spectacle. And first thou shalt me-  
tally thinke vpon him in this passion,  
as of a most beautifull young man ,  
about the age of three & thirty yea-  
res, the fairest, the wisest, the holiest,  
and the most innocent, that euer was  
or could be in the world: so falsely  
accused , so maliciously pursued , so  
vniustly

vnjustly condemned, and so lamentably murdered, as neuer was any man before. Who, as concerning his body, was of the sweetest and most delicate complexion that euer was, or euer could be, by reason whereof, he was the more choice and tender in his flesh, and consequently the paines which he suffered, much more sharpe and bitter vnto him; in so much, that the very least paine which he endured, was far more painfull vnto him, then it would haue beene to any other person whosoeuer.

2. Next behould this thy Sauour Iesus, as a most innocēt lambe, going to the Sacrifice of himselfe, his fearfull Disciples following him with sighes & sobbings: and thinke with what sweet wordes, our Lord exhorted and comforted them as he walked with them. Thinke also what a hard thing it was to those good Disciples, to be separated from their sweet maister, what bitter teares issued from their eies, and how againe Iesus Christ, their gentle pastour,

seeing his sheep in so great anguish for his sake, could not likewise forbear weeping.

3. Thus went he with them ouer the water of Cedron into a garden, wheinto he was wont often to enter with his Disciples there to pray: and hauing singled out from amongst the rest Peter, James, and Iohn, his three beloued and especiall secretaries, he coulde them that his hart was heauy vnto death, willing them to watch with him in prayer. He would not let his sadnes to be scene of his other Disciples, because they were not so firme as these, and therefore, perhaps would haue beene to much danted and deterred, and beene in hazard to haue lost their faith.

4. Then went he from them about a stones cast, and there vpon a little hill, meekely kneeling on both his knees, he prayed to his Father in manner following: My deare & Almighty Father, full of pittie and compassion, Vouchsafe I beseech thee to heare my prayer, bow downe thine eare

vnto

vnto me, and hearken vnto the sorrowfull wordes of my complaint. It pleased thee ( O heauenly Father ) to send me downe into this world, to satisfy for the offences of men, committed against thee, and forthwith at thy commandment I was ready and said, Loe here I am. Being in the world, I haue declared thy word and truth sincerely vnto men, fulfilling thy will in all thou hast ordained me, and am ready to fulfill and doe to the vtmost, all such thinges as are to be done for their redemption. Notwithstanding this, thou seest ( my deare Father ) how maliciously they haue now conspired against me, endeavoring to reward me with euill, for good, and with hatred for the loue I haue shewed vnto them, hauing corrupted myne owne Disciple whom I loued so dearly, and made him their instrument to destroy me, and to deprive me of my life But O Father, if it be thy blessed will, let this cup passe from me. O Father who seest all thinges, rise vp to help me, and forsake



me not, for great are the tribulations which are at hand.

5. Pause heere a little while, & devoutly call to mind the great wonders of our Lord, and behold, how he who often heretofore praied for thee, is now constrained to pray for himselfe. O maruellous humility of our Lord! For being Almighty God, coeternall and coequall with his Father, he in a manner seemeth to forget that he is God, and prayeth as another man, standing there like some abandoned & poore body, that had neede to pray to God for helpe for himselfe. Behould how that diuine countenance is quite changed and apaled, so as the bitter dolour of his soule, scarce permitteth him to speake. O fortitude of the Father! O ioy of Angells, why dost thou feare, why dost thou sorrow? Is it death thou fearest, but to what end camest thou into the world, but with thy death to destroy ours? And if thou feare death, what shall become of me at that dreadfull houre, and who

but

but thou canst pray the debt of my sinne?

6. Then came our Lord Iesus once againe to his Disciples, and finding them fast a sleep, he awaked them, and willed them to pray, and then went backe to pray as he did before, saying: O righteous Father, if thou hast absoluty ordained, that I must dye the death vpon the Crosse, for mans redemption, thy most blessed will be fulfilled. And now (O Father) I recommend into thy hands, my most sweet Mother and my Disciples, whome I haue safely kept vnto this present.

7. Loe then how with this holy and feruent prayer, that most noble and preious blood breaking forth of his most blessed body in manner of sweate, dropped downe abundantly vpon the ground. Neuer was it heard before, that any man sweat a bloudy sweat for feare of death, saue only he, whence plainly appeareth, that neuer was there any sorrow like to his. Heere therefore is great matter of  
griefe.

griefe and sorrow, and such as is able to moue the hardest hart in the world, to take compassion of the exceeding payne, which he suffered at that present for our sakes. For as he was God, he then saw before him, all the paynes and torments which were to be inflicted vpon him, and therefore as he was man, his tender body did grievously tremble for feare, and fell into this agony & bloody sweat.

8. At the end of his third prayer, being in so great griefe and anguish of spirit, behould how the prince of Gods Angells saint Michael standing before him, comforted him saying: Hayle my blessed Lord Iesus, your deuout prayers and bloody sweat, I haue offered vp to the eternal Father, in sight of all the court of heauen, & we all prostrating our selues before his feet, haue besought him to put away frō you this better cup of your death and passion; but your holy Father made vs answer, saying: My blessed Sonne knoweth right well, that the redemption of mankind

(which

(which of our soueraigne charity we  
so much desire) cannot be so conue-  
niently fulfilled, without the shedding  
of his blood : wherefore if he will the  
saluation of soules, it behoueth that  
he dye and suffer for them. This was  
the answere of God vnto vs, and  
therefore, my Lord, what thinke you  
in this matter? Our Lord Iesus made  
answere to the Angell saying, I desire  
aboue all things the heath and sal-  
uation of mens soules, and therefore  
choose rather to suffer death, that so  
the soules which my eternall Father  
hath made to his owne likenes may  
be saued, wherefore the will of my  
Father be fulfilled.

9. Then the Angell said vnto him,  
be now of good comfort, my Lord,  
and worke manfully, for it besee-  
meth him that is in high degree, to do  
great and vnworthy things, & to him  
that is manfull and victorious, to  
suffer much : for in the end, those  
things that are hard and paynfull, wil  
soon e passe away, and such as be ioy-  
full and glorious, will follow after.

The



The father further promiseth, that he is, and alwayes shalbe with you, and that he will carefully keep your deare mother, and your Disciples, according to your owne desire.

10. Then arose our meeke Lord Iesus from his prayers, and tooke in good part this comfort of the Angel, the Creatour of his owne creature, reputing himselfe for the present euen inferiour vnto him. At the last he tooke his leaue of him, praying him to recommend him to his Father, and to all the court of heauen. And so this third tyme he riseth vp from his prayers, with all his body bloudy: whome thou mayest behould with inward compassion, how he wipeth his blessed body, or else peradventure washeth it prinily in the riuer: all which is reuerently to be had in sorrowfully compassion, for without great bitterness and sorrow, all this could not possibly be endured.

11. This done, he came to his Disciples, and layd vnto them; *Now sleep on and take your rest,* for their eyes were

very

very heauy . Thus was that good shepheard most watchfull and vigilant, for the keeping of that litle flocke, his beloued Disciples. O how exceeding great was the true loue which their good Lord and maister bore vnto them, of whome, euen in the midst of this his anguith and bitter agony, he was more careful then of himselfe. This is to loue our neyghbour perfectly, when we seeke to help him, although it be with our owne losse: which our Lord for his mercy sake graunt vs alwayes to endeaour to doe. Amen.

## DOCUMENTS FOR VS.

1. **C**hrist began his passion, first from prayer next by departing from the place wherein he supped: The one to haue leasure to make his prayer before he should be taken: the other, that his Host should suffer no damage by his taking. To teach such as are harboured in Catholique houses, carefully to provide,

provide, that such as be their benefactors receaue no preiudice by their indifferetion, for that charity they do vnto them.

2. Christ leauing some of his Disciples without the garden, yet tooke with him the head of the Church, & his own two cosens Iames and Iohn. That we may thereby vnderstand, to what dignities he exalteth his dearest friends, to wit, to loade them with more calamities in this life then other me, that so he may enrich them with greater rewards in the life to come.

3. Christ himselfe prayed three seuerall times, before he had answere from his Father. That we may learne against our impatience, not to be griued, although we be not presently heard, who are neither for our person so worthy as Christ, nor yet can make so earnest a prayer.

4. Christ being to dye, grew very heauy and full of sorrow, euen vnto death, that is to say, his sorrow was so exceeding great, as was able of it selfe to procure his death. To teach

his

his martyrs not to despaire, if sorrow  
oppresse them in the tyme of their  
passion, which yet by his help they  
shall overcome.

*How our Lord Iesus Christ was take  
in the garden, and betrayed to  
the Souldiars by the kisse of  
Iudas. Mat. 26. 47.*

## CHAP. LV.

**I**M M E D I A T L Y after, our  
Lord saw his aduersaries com-  
ming towards him, with tor-  
ches, lant-hornes, and with  
sundry weapons for to take him; &  
the false Apostata Iudas, as their cap-  
taine going before them. Alas what  
a sight was it, to see him, who be-  
fore was a maister of vertue and of  
piety, now to become the chief ring-  
leader of iniquity! He who before  
was sent to conuert, & giue life vnto  
soules, now to leade others to de-  
stroy, the very authour of life him-

selfe



selfe? then went our Lord and awaked his Disciples saying: *It sufficeth, yee haue slept inough, the houre is come, loe he that betrayeth me is at hand.*

2. No sooner had he spoken those wordes, but forthwith came to him that detestable and false traitour, and boldly kissed that innocent Lambe his Lord Iesu. For as some graue and ancient authours write, the custome which our Lord of his goodnes vsed towards his Disciples was, that when at any time he had sent them forth, at their returning backe vnto him, he curteously receaued then with a kisse. Which was the cause, that the false traitour went before the rest of the company and kissed him, as he was wont before to doe, saying: *Aue tabbi, Hayle maister.*

3. And heere let vs behould how our sweet Lord Iesus, did not repell that furious beast, but turning to him his amiable face, he ioyned his most sweet mouth, to his most filthy and fraudulent mouth, and both patiently and gently receaued that fayned &

traiterous

traiterous kisse of that false Disciple, whose very feet he had vouchsafed to wash but a little before with his owne handes. To whome our Lord said, *Friend, to what art thou come?* As if he had said: Judas, haue I deserued this of thee? Did I offend thee, when I bowed my knees before thee, when I washed thy filthy feet, and when I gaue my most pretious body and bloud vnto thee?

4. Who can now any longer containe his teares, considering this diuine benignity of Christ our Lord towards his traitor? Who may now dispaire of the mercy of God, considering his mercy towards him who hated him most? O most sweet Lord, if thou imbracest with so great charity, and with so great sweetnes, thy traitour, thine enemy, and thine vnfaitfull and wicked seruant, what wilt thou doe to thy beloued friends, to those who seeke thee with their whole hartes, and desire thee, & serue thee with al their soules?

5. Ponder next, how Peter, our  
of

of a fervent loue to giue his life for his Lord and maister, drew forth his sword, and smore off the right eare of one called Malchus (thinking indeed to haue cut off his head) but our Lord bid him put vp his sword, and so meekly suffered himselfe to be taken, bound, and furiously to be haled by them, as if he had been a very theefe, or the most wicked malefactor in the world. Then behould the great compassiō & inward grieve which he had for his Disciples, so forsaking and leauing him alone, in the hands of those rauening wolues; And on the other side, the great perplexity of their harts, for that through human frailty, they had forsaken and left him desolate, for which they deeply mourne and sigh, like so many fatherles children, who know neyther what to doe, nor whither to goe: & their sorrow was so much the more, to thinke in what villanous manner their good Lord and maister should be handled & abused by them. Then those wicked hell-hounds haled and

drew

drew him a long, as a beast vnto the  
shambles, & he like to a most meeke  
lambe, followeth them without resi-  
stance ; First from that riuer of Ce-  
dron, toward the Citty of Hierusalem  
and that with great hast, payne and  
violence, hauing his hands bound be-  
hind him, as if he had been some no-  
torious theefe, his mantell drawne  
from him, going bare-headed and  
stooping, for the great hast and tra-  
uell, which they enforced him vn-  
to.

6. Being brought before the chiefe  
of the Priestes and Scribes, who were  
then assembled and expected his co-  
ming, they were wonderfull ioyfull &  
glad, that they had caught him And  
first they examined him vpon many  
subtrill and crafty questions touching  
his doctrine, to the end to entrap  
him : and further procured false wit-  
nes agaynst him. They also spit in  
his holy face, blind foulded his sa-  
cred eyes, buffeted him, scorned him,  
and sayd vnto him, Tell vs, who is it was  
that smote thee. Thus those cursed cay-

tiues,



times, in sundry wayes afflicted and tormented our sweet Lord Iesus, who in all his opprobries, shewed such meekenes and patience, as the like was neuer heard or seene, vnto that present.

7. At the last the chiefe iudges rose vp from the bench & went their way to their owne houses, leauing our Lord there in safe custody in their prison, where they bound him to a pillar of stone (as some authours doe say who haue seene the place) setting ouer him certayne armed souldiars, for more assurace to looke vnto him, who all that night abused him, and scorned him, with many opprobrious and vpraiding speeches, saying vnto him: Dost thou suppose thy selfe to be wiser then our Princes and learned Priests, or that they vnderstand not the law and religion much better then thou? How foolish art thou then to take vpon thee to reprehend and teach them, against whome thou shouldest not haue been so hardy, so much as once to open thy mouth?

Thou

Thou art therefore handled, euen as all such as thou art doe deserue; thou art well worthy to dye for it, and pity it were thou shouldest euer escape death.

8. In this manner all that night, somtymes one, and sometimes another, both by iniurious wordes and deeds, did continually despise him & abuse him. And our Lord Iesus in a meeke and shamefast māner, patiently and silently held his peace, agaynst all the euil words which were spoken against him, casting down his countenance towards the earth, and answering nothing at all, as if indeed he had been guilty & worthy of blame. O sweet Lord Iesus, into whose custody art thou now come? Neuer wast thou before in the bands of such cruell keepers. Wherefore this verily is the houre, and the power of darkness; And in this wise stood our Lord fast bound to the pillar vntil the morning.

9. In the meane tyme Iohn, who had followed him from the Bishops

houle, went to our Lady and Mary Magdalen, and other deuout people; who were at that present gathered together in Mary Magdalens house, where our Lord had been but a little before, and tould them all what had hapned vnto our Lord and his Disciples. Which when they heard, they fell into vnspeakeable weeping & lamenting; Take therefore compassion on them, for they be now in the greatest grieve & deepest sorrow for their Lord, that euer they were in all their liues, for now they see and assuredly know, that he shall be taken from them, and put to death.

10. And heere behould and ponder with thy selfe, how our blessed Lady with-drew her selfe a part vnto her prayers, and sayd: O most high, most mighty, & most mercytull Father, I present my selfe before thy diuine Maiesty, to recommend to thy protection, my dearly beloued sonne Iesus. O gracious Father, I desire to know (if it be thy pleasure) whether my blessed Sonne shall suffer death

or

or no? Good Father, be not cruell & merciles to him, seeing thou art so good and mercifull vnto all others, for he neuer sinned, nor yet committed any euill. O righteous Father, if thou require his death for the redemption of the world, I humby beseech thee (if it be possible) that it may be done by some other meanes, and that my sweet Sonnes lyfe may be saued, if so it be thy holy will, to whome all things which it shal please thee to will, are most possible. Gentle Father, behould how he for his obedience to thee, hath in a manner quite forsaken himselfe, & left himself in the hands of his cruel enemies, as most feeble & voyde of all power; Wherefore O mercifull Father, from the bottome of my hart I beseech thee to help him, & to rescue him forth of their wicked hands, restoring againe vnto me this my lambe & my life, without whome I cannot liue. Thus, or in the like words, prayed our blessed Lady for her Sonne, and that in great griefe & sorrow of sou-



le, & therefore we ought to haue cō-  
passion on her, to see her in so great  
affliction.

11. Beseech our Lord Iesus, by  
that sweet loue which moued him,  
to take that kisse of the traitor Iudas,  
and to offer himselfe so readily for  
thee to his cruell enemies to giue thee  
his grace, that thou mayst with the  
same alacrity of mind, imbrace his  
Crosse, and that whatsoeuer he please  
to impose vpon thee, thou mayst  
acknowledge the same as sent vnto  
thee for a singular fauour, Amen.

### DOCUMENTS FOR VS.

1. **B**Y this treacherous kisse of Iu-  
das, giuen to Christ, we ought  
to take heed to doe all things  
sincerely: for he betrayeth Christ  
with a kisse, who vnder pretence of  
holines deceaueth his neighbours. As  
also they, who with a false mynd  
come to Confession or Communion:  
for then with Iudas, they lay their  
mouth to the mouth of Christ.

2. Peter

2. Peter the Prince of the Apostles, drew forth his sword : to signify, that it is the office of spiritual pastors, to cut off all rotten or corrupted members from the Church. With the same he smote off the right eare of Malchus : to signify, that all those who are excommunicated by Saint Peter, are cut off from the hope of heavenly things; and hauing lost their right eare : they keep the left, wherewith (after the pleasures of this life) they shalbe sure to heare the seuerer malediction of the iudge.

3. Christ wilde S. Peter to put vp his sword, saying withall : *It is enough*. Where he did not reprehend the fact of Peter for drawing his sword, which sometimes is necessary to be don when Gods glory is in danger : but yet he sayd, *It is enough* : that thou in thy defence and in thy wrath, must keep a meane, as the Scripture counselleth, saying: *Be angry, and sinne not*.

4. If those who make shew to be our faythfull friends, doe sometymes forsake vs in tyme of necessity or ad-

uersity, let vs support the same patiently, myndfull that in the like cases, the Apostles forsooke their Lord and Maister.

*Of bringing our Lord Iesus early in the morning before Pilate. Of his whipping at the Pillar, and crowning with Thornes. Marc. 15. 15.*

## CHAP. LVII.

1. **V**Pon the Friday early in the morning the chiefe Priests, and the Iudges of the people, came agayne to the place aforesayd, & commanded the hands of our Lord to be bound behind him, and then sayd thus vnto him. Come: now with vs, come thou theese, and receaue thy iudgement, for this day thy wickednes shall haue an end, and thy pretended wisdom shall be made known to the whole world. And then they led him forth of prison, and brought

him

him before Pontius Pilate the chiefe Iustice, he meekely following them as an innocent lambe.

2. Now when his Blessed mother, togeather with Iohn and other women (who came to beare her company, and went forth early to hearken after him) met with him at a crosse way, and saw him enuironed with such a multitude of people, bound & led as he had been a theefe, and so fowly and despit-fully dealt with all, it cannot be expessed, with what exceeding sorrow they the were filled. For in this meeting togeather, and behoulding of one another, there was unspeakable sorrow on both parts, our Lord taking great compassion on his mothers friendes who he saw with her, but especially on her whome he knew to be in so great sorrow that her soule was ready to depart from her body through the excessse and greatnes of her grieve and torment.

3. Our deare Lord Iesus, thus led along to the house of Pilat, and those



his faithfull friends following after him (who could not come nere him for the presse of people that thronged about him) he was there vniustly accused of many thinges, which yet they could not prone against him: Whereupon Pilat dismissed him, and sent him to Herod (as the ghospell saith) who demanded of him to see a miracle. And for that he could not get so much as any word of him, nor see any miracle done by him, he held him for a very foole, and in derision and scorne, put vpon him a white garment, and sent him back againe to Pilat: so that he was not only reputed for a fellow and a wicked person, but also for a very foole.

4. And here let vs ponder the wonderfull patience of our Lord Iesus in all those thinges which are done vnto him, for they lead him through the cittie backward and forward, as a very foole, hanging downe his head in a thamefast manner, and meekly hearing their reproaches, their standers, their reuilinges, their out-cries,

and

and clamors against him, without so much as once opening his mouth; besides the despites and contumelies which he suffered of the common people, his deare mother, and his other friendes, with vnspeakable sorrow following after him.

5. Being brought againe back to Pilat, those cursed wretches, and false accusers, stood still stiffly in their former false accusation against him. But Pontius Pilat perceauing their enuy, would haue set our Lord at liberty, and therefore said: *I finde no cause of death in this man, wherefore I will chastice him, and so let him goe.* O Pilat, Pilat, wilt thou chastice thy Lord and thy God, thou wottest not what thou doest, for he neuer deserued neither stripes nor beatings, yea thou shouldest doe much better, & much more iustly, if thou wouldest chastice and amend thy selfe.

6. Immediatly vpon these words of Pilat, our Lord was stripped of his clothes, bound to a pillar, and most cruelly beaten and scourged of them.

In this wise stood he there starke naked before the, euen the fairest young man that euer was borne amongst the sonnes of mortall men, patiently enduring those terrible stripes, which those wicked wretches as thicke as haile discharged vpon him. Then was that most innocent, faire, and most beautifull flower of al flesh, full of woundes, euen from the top of the head, to the soale of the foot, with his most princely and pretious blood running out on euery side, and so longe scourged with wound vpon wound, and bruse vpon bruse, that both the behoulders, yea and the whippers themselues, were vtterly weary.

7. Then was he vnbound fro the pillar, (there being yet to be seen the drops of his most holy blood, as is auerred in diuers histories:) where behold him with inward compassio in this sorrowfull paines; and if thou feelest not thy hart to be moued, and to melt with compunction, thou maist verily suppose, that thou hast

a hart,

a hart, much more hard then any stone: for then was fulfilled in him that which the prophet Iſay had foretold of him longe before, ſaying: We haue ſeene him in that time, and there was nether forme nor beauty left him, and we looked vpon him as a leprous man, ſmitten of God & humbled.

8. O ſweet Lord Ieſus Chriſt, who were they ſo bould and hardy, that durſt pluck off thy garments from thee? But who were they more hardy, that durſt to bind thee? But who were they moſt hardy of al, that durſt ſo bitterly beate and ſcourage thee? Oh who would euer haue thought, that whips and ſcourges ſhould haue been laid vpon the ſhoulders of Almighty God? But thou ſweet ſonne of righteouſnes, didſt hide at that time thy beames of glory, and withdrewſt thy power and might, ſo that thine enimies were more powerfull then thy ſelfe, loue cauſing the one in thee, and malice cauſing the other in them. Woe wroth and curſed be that



malice of sinne, which caused thee so to be tormented

9. After this, they led him naked and scourged, as hath been said, round about the house, seeking after his clothes, which were throwne in diuers places, here one peece, and there another, by them that had despoiled and stripped him. And here ought we to haue compassion on him, in so great cold, quaking and trembling, for as the ghospell witnesseth, it was then full cold and bitter weather. Having put on his clothes, some of those wicked milcreants, came vnto Pilat, and said vnto him: Sir, this fellow would needes haue made himselfe a King, wherfore we pray you to giue vs leaue, that we may cloath him & crowne him after our fashon, as he were a kinge. Then tooke they an old silken garment of the colour of red, and cast it vpon him. and wreathed a garlad of marp pricking thornes insteed of a crowne, & pressed it vpon his head with violēce. Which done, they put a Reede into his hand,

to hould instead of a Scepter, and then they kneeled before him, and saluted him in scorne saying: *Hayle king of the Iewes*: Wherunto he answered nothing, but meekly and patiently held his peace.

10. Here ought the deuout soule, to behould his Lord with sorrow of hart, and to see how grievously and how oft, they smite vpon the crowne of Thornes, to force and driue the same into his braines, in such sort that all his face was full of goare blood, which ran aboundantly downe from his venerable head, mixt with a number of new scornes and disgracefull derisions: all which he suffered at their hands, as if he had beene their seruāt or slave. O wicked wretches, who inflict this payne vpon our Lord, how dreadfull shall that reuerend head appeare vnto you at the day of iudgement, which you now smite and abuse with such impudent boldnes?

11. Neuertheles all this did not satisfy their malice agaynst him, but to

his

his further reproach and shame, they assemble a troupe of the basest people together, to wonder and gaze vpon him in that house. Which done they bring him forth before Pilate, all the people mocking and deriding him, hauing on him the crowne of Thrones & the purple vestemnt. See now for Gods loue, how he standeth in that manner, with his face bowed downe towards the earth, before that whole multitude, al which made a mockery and gesting at him, for that he would seeme to repnte himselfe wiser then their chiefe Priests: exclaiming and crying out to Pilate saying: Crucify him, crucify him, away with him, crucify.

### DOCUMENTS FOR VS.

1. **C**Hrist being to be whipped, was stripped naked of all his cloathes. Euen so ought we to put off our old garmentes, and to lay our consciences naked before God, by naked and pure confession

of

of our sinnes, laying off all cloking or excuse ; For all thinges are naked & euident before his eyes.

2. They strip Christ naked of his cloathes, who for any vn honest or lasciuious end, thew their naked flesh which should be hid: or else behould the same in others. They rent and teare his flesh with whips and scourges, who giue consent to carnall thoughts: but especialy they who doe commit the carnall deed.

3. Christ our Lord being crowned with thornes, doth admonish vs, that we in like maner, should endeauour to be crowned with austeritie of life, and with the thornes of many tentations: for euery temptation impugning vs, is as it were a kind of thorne, painfully pricking the head of our mind; which when a man ouercometh, then that thorne becometh to him a crowne of glory.

4. A Reece ( which is a thing empty within, and easily broke ) was giuen into the hand of Christ, wherewith he was smittē of the Iews. They

are



are empty and hollow Reedes, who relying only vpon bare faith, are void and empty of good workes: such are all bad liuing Catholiques, and such are all solifidian heretiques, who put themselves indeed into the handes of Christ, but rather to smite him, then to honour him.

*How our Lord Iesus was condemned to the death of the Crosse, & compelled to carry the same to the mount of Caluary. Marc. 15. 21.*

## CHAP. LVIII.

**O**V R Lord & Saniour Iesus having already been by diuers wayes, mocked, abused and tormented amongst them, notwithstanding the chiefe of the Iewes, with great instance still demanded, and moued all the multitude with them to doe the same, crying out to haue him crucified: At the last, the wicked Iustice

Pontias

Pontius Pilate, fearing more to displease them, then wrongfully to condemne an innocent person, pronounced the sentence of death vpon him.

2. Then were the Scribes & Pharises not a little glad, for that they had obtained their desire against him. For now alas, they neither had in mind the former benefits they had receaued of him, nor the miracles which he had wrought amongst them, nor were moued with any pittie, though they knew his innocency, nor gaue ouer their malice, albeit they saw before their eyes, what grieuous paines had already been inflicted vpon him; but rather laughed, reioyced, & made themselues merry at his miseries, for that they had leaue to put him to death, who was the Lord of euerlasting life.

3. Behould next, how busy & diligent they are, to hasten him vnto his end: which to doe, first they bring him back againe to the place where he was scourged, where they pulled from him that old Purple mantell,

which

which before they had put on him ;  
& hauing stript him stark naked, they  
commanded him to cloath himselfe  
again. Behould then with inward  
compassion, that most faire, innocent  
and beautifull young man, the sweet-  
test and most louely that euer was  
borne, how standing in that pittifull  
maner, all rent and wounded, all  
bloody and naked, with a manner of  
modest shamefastnes, gathereth vp  
his cloathes in diuers places of the  
house, where they were scattered by  
those wicked Varlets, putting them  
on in a bathfull māner before them:  
who stood grinning at him and lau-  
ghing him to scorne, as if he had  
beene the most contemptible of all  
others, and quite forsaken of God,  
without any hope of help, or cōfort.  
Heere therefore consider diligently,  
his profound & wonderful meeknes,  
and as much as possibly thou maist,  
conforme thy selfe by patience, truly  
to imitate and follow him, and to  
suffer all sortes of aduersities for his  
loue.

4. This done, goe forth with him, and behold, how after he hath put on his cloathes, they hastily draw him forth, and imperiously commād him, to bow himselfe downe, and to take vp vpon his al-fleed & wounded shoulders, that tree of the Crosse, both longe and waightry, to wit, no lesse then fiftene foot of length. Which he, as a most meeke and patient lambe without resistāce, taketh vp & beareth vpon his blessed shoulders; & in this wise was he led forth with two theeues, who were cōdemned likewise to dye (the best company they would alot him) each one beginning to point at him with their fingars saying: Loe there he is, that is he who goes in the midst betwixt the theeues.

5. O sweet Lord Iesus, what shame doe they vnto you who should be your friendes, for they make you a companion vnto theeues; and yet which is worse, they compell you to carry your owne Crosse, which is not read of any of them? Wherefore (as

the



the holy Prophet saith ) not only are you numbred with euill doers , but also vsed far worse then the thieues themselves: surely Lord, this patience of yours , can neuer sufficiently be admired.

6. Our Lord thus going forth with the Crosse on his back, behould then how some one of the officers of the President , made the cry or proclamation , and pronounced aloud, how that person, was iustly punished by the commandement of Pilat, and had been proued a malefactor, and disturber of the state , mouing the people to sedition and to mutiny: & therefore that it was but iust, that he who had committed so many faultes , should therefore dye so cruel a death.

7. Then ran out of the citty at all the gates, many thousands of people, citrizens, strangers , and of all sortes and degrees of persons , not to haue compassion on him , but to wonder at him, and abuse him , as peradventure in casting durt or other filth and vncleanes vpon him. In this going,

behold

behold how he is hastned to his death by those damned wretches, see how they thrust him and driue him forward, and how with their fistes, with their feet, and with many blowes, they force him to goe forward, & beate & lay on him, asif he were a beast.

8. And here mayest thou call to mind his deare mother, who seeing she could not get neere vnto him, for the great multitude of people which pressed about him, she tooke a nerer way with Iohn, and with other deuour women that were in her company, that so she might meet with him at a crosse way, where both the pathes met togeather. At the last, when she perceaued him coming, & saw him loaden with that long and heauy tree of the Crosse (the which she had not seene before) she was as one out of her selfe, & halfe dead for very sorrow, so that neither could she speake a word to him, nor he to her, by reaso of the great hast of those who drew & forced him to goe forward.

6. A while

9. A while after, our Lord Iesus turned himselfe to the holy women, who followed him weeping, & said vnto them: *Yee daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children* Thus did our sweet and louing Lord (turning himselfe from all the rest ( cast his countenance vpon those deuout women, who wept so bitterly for the loue of him. Great (O my Lord) and truly fatherly, was this thy charity; for a louing father being to dye, and seeing his children to suffer with him, is more afflicted for their paines, then for his owne, and would that euery one should rather take pittie on them, then on himselfe: for euen thus didst thou more lament the ruine which was to befall vpon others, then deplore thine owne paines, and innocent death.

10. At the last, for that the mount Caluary was farre from the citty, he was so ouercome with trauell and wearines of body, that he was not able to beare the Crosse any further,

but

but fel downe vnder it for very faintnes. Whereupon, those cursed tormētors and full of cruelty, fearing least he should dy before he got thither, compelled one Simon, whome they met in the way, to carry his Crosse. Now if we heere diligently consider all that hath been done to our Lord Iesus, with all he hath suffered, from the time he was first taken, to this present, doubtles we shall find therein great matter of sorrow and compassion. For we may verily beleieve, that from the houre he was first taken in the garden, vntill the time of his crucifying, he was in continual combat, and endured many reproaches, iniuries, sorrowes, detractions and torments amongst them: for no manner of rest was giuen him, but continuall trouble and vexation.

11. Here therefore thou maist doe well, to take a short reuiew of that which hitherto hath past against him. How first one violently layeth handes on him, and apprehendeth him. another with cordes streightly bindeth



deth him: another blasphemeth him: another putteth on his sacred visage: another propoundeth bloody questions for to entrappe him: another produceth false witnesse against him. another haleth him from one iudge to another: another hideth his eyes: another buffeteth him: another depouileth him of his garments: another bindeth him vnto the Pilar: another most cruelly scourgeth him: another vnbindeth him, and casteth an old purple coate vpon him: another setteth a sharp and piercing crowne of thornes vpon his head: another putteth into his hand a Reed: another taketh it from him, & beateth the sharp thornes into his braines: another kneeleth before him and mocketh him, and so forth, now one now another: now he is led vnto Annas, now vnto Cayphas, now vnto Herod, now vnto Pilate, now hither, now thither, now out, now in.

12. Finally to conclude, he was drawne and haled a long with great violence, and without any manner of

respice

respice or rest, vntill he arrived at that foule and stinking hill of mount Caluary, where was ordained the end of this dolefull comba we are to speak of. O sweet Lord God, how much hast thou already suffered for vs? But who so shall thinke that thou hast not as yet suffered that which is hard and painfull inough, let him expect a little, and he shall yet see much more painfull and harder to ensue Begge thou of our Lord Iesus, that seeing he caried his Crosse vpon his owne shoulders, thou after his imitation, maist patiently and ioyfully beare the crosse of al aduerse thinges, which may occurre thee in this life, that being partner with him in his tribulations, thou maist be also in his consolations, Amen.

DOCUMENTS FOR VS.

- i. **VV** Hen ether by our profession, or by duty, we are bound to hinder any euill, we ought not to turne our

B b

backes,

backes, nor yet with Pilate to wash our handes, but to defend as much as possibly we may, the honour of God, and of our neighbours.

2. Learne after the example of Christ whome we serue, patiently to support the wicked iudgments of me giuen vpon vs, & maruell not if some thinges happen vnto thee contrary to equity and to reason, sith Christ patiently supported that wicked sentence of Pilate for the loue of vs.

3. When Christ went forth of Pilats house, carrying his Crosse to the mount of Caluary, he there left the vestments behind him, which the seruants of Herod and Pilat had put vpon him: Euen so religious persons, when they goe forth of the world, to carry the Crosse of obedience to the mountaine of perfection, they ought to leaue, all the vitious habits and customes of the world behind them, & to put vpon them the vestments of Christ, which are his vertues.

4. Christ first carried his crosse himseife, & after gaue it vnto Simon:

So they which gouerne others, ought  
first themselves to beare the Crosse,  
which hauing learned well to doe,  
then may they lay the same vpon the  
shoulders of their subiects.

5. Some there be, and that in re-  
ligion, who beare the Crosse of Christ  
as Simon did, but dye not thereon :  
such are those who punish & make  
dead as it were their bodies with  
mortifications, but do the same to  
please their owne spirituall gust, or  
for vaine glory sake; these indeed  
beare the Crosse as Simon did, but  
doe not truly dye thereon as Christ  
did.

**Bb**

**of**



*Of the nayling and crucifying of our  
Lord and Saviour Iesus Christ  
vpon the Crosse. Luc.*

23. 32.

CHAP. LIX.

1. **W**HEN our Lord Iesus Christ was come to that high hill of the Mount Caluary, behould how wickedly those cursed workmen began to worke on every side that cruell deed. Attend now diligētly to those thinges which are there done, making thy selfe as present thereat in spirit, pondering all thole paines which are there to be inflicted vpon thy Lord Iesus. Where behould some preparing the Crosse: some making ready the ropes and cordes wherewith to bind him: some the nayles and hammers to nayle him: some diging the hole in the earth to fix the Crosse: others busy about him,

and

and drawing his cloaths from him, yea, he himselſe, out of an ardent deſire to dy for vs, doth put off ſome part to further the hangmen. Thus is our ſweet Lord and Sauour the third time deſpoiled of his garments, and ſtandeth naked in the ſight of all the people, by which violent extraction of his cloathes, he renewed a freſh, the bruiſes and woundes which he receaued in his former ſcourging, which cleauing faſt vnto his body, they pulling the off, pluckt of withall ſome of his very fleſh alſo which cleaued to them.

2. This done, they next tooke him with exceeding rage, and halld & puld him to the foot of the croſſe, which was there laid flat vpon the ground. Then behould how villanouſly they caſt him downe vpon the Croſſe, and like mercileſſe wretches and mad men, draw and ſtretch on both ſides with ſtiſſe cordes his holy handes, taking firſt his right hand, and laying it vpon the hole they had bored in the Croſſe; then ſetting the

point of the nayle in the palme thereof, lift vp the hammer to strike the first stroke. The hammer falleth down furiously, and lighteth vpon the naile, which somewhat pierceth his sacred hand, and entereth a little into the Crosse. The hangman doth redouble the blow, vntill the nayle be driuen far into the Crosse. O what cruelty! For at the hearing thereof, the desolate mother, with all the other deuout women, cast forth a cry vp to heauen, able to moue the Stoniest hart in the world to weep.

3. The paine of this nayling, made the sinewes of that arme and hand so to shrink vp, that the other hand could not reach to the other hole. They, rather then they would stand to make a new, persisting still in their former hastines, and peruerseenes, to cause vnto him the greater paine, with al their force drew that arme, to make it come & reach to the place; and this with such force & fury, that the very ioynts dislocked theselues, the breast plate opened, & the wound

des were enlarged (euen that of the hand already nayled) yea so far forth, that little wanted that they had not rent the same asunder : thinke then what cruell dolor al the body did endure. The hand being thus brought vnto the hole, they set as they did vpon the former, the point of the nayle in the midst thereof, and gaue so many blowes with the hammer ther-upō, that they made it to come forth at the other side of the Crosse, & the like they did by both his feete severally.

4. Having thus fast nayled him, then they reare vp the Crosse on high with all their might, and our Lord Iesus hanging thereon; which done they let it go with a great fall into the hole or mortice. In which grievous fall, it was a wonder that his hands and feet were not rent quite a sunder, and that the body fell not to the ground, for they slacked and enlarged themselves a great deale by means of this precipitious fall, in so much that the knees which before



were stretched like the string of a bow , honge downewards in doubling wise : Then they rammed the Crosse in the ground with bricke & stones , and stood a loofe, the better to behould their cruell worke.

¶ Thus hung our Lord and our Redemer nayled fast vnto the Crosse, without ought wherewith to sustaine him besids three nayles , whereon to his extreme torment, and without any manner of ease , his whole body hangeth: if one while to ease the wounds of his feete , he sustayneth himselfe vpon his armes, then are the wounds of his hands most grievously widened. If to ease his hands , he resteth himselfe vpon his feete then are the woundes of this feete enlarged and opened. Nor can the members (equally affected with grievous paine) succour one another, vnles the one receaue to himselfe the torments which he taketh frō the other. There is none to help him, none to comfort him, none to wipe away the teares & bloud which in such abundance do

fall from him. All his friends and acquaintance are a far off: his enemies, and thole who do afflict him stand about him, taking ioy and contentment in his paines.

6. Besids all this, to his further reproach, he is crucified betwix two theeues, whereof the one scorned & blasphemed him, and diuers of the stony harted people, thooke their heads at him, saying: *Vah, sie on thee, sie on thee*, thou art he that wouldest destroy the Temple of God, & build it vp agayne in three dayes. Some sayd, Others he saued, himselfe he cannot saue. Others; if thou be the Son of God, come down from the Crosse, that we may see and belieue in thee. These, and many other the like reprooves and blasphemies, did they vtter agaynst him, as the ghospell declareth to vs.

7. Ponder withall, how all these wrongs and horrible abuses before mentioned, were done vnto him in the sight and hearing of his most sorrowfull mother, standing by him vn-

der the Crosse, whose compassion and teares, caused her Sonne to suffer the more bitter paynes. Our Lady likewise, hanging in soule with her Sonne vpon the Crosse, desired rather there to haue dyed with him, then to haue liued any longer. In this wise stood the dolefull mother, by the Crosse of her Sonne: she neuer turned her tender eye from him, she was filled with anguith for him (like as her blessed Sonne also was for her) and with many bitter fighes, most hartily prayed to his Father for him, beseeching him to ease and release him of his paynes: & the like did the Sonne for his mother.

8. There was also with our blessed Lady, the beloued Disciple Iohn, & Mary Magdalen, together with other of his good friends, standing vnder the Crosse, who all made great sorrow and weeping, and could in no wise be comforted, by reason of the paynes of their beloued Lord & master: for euer was their sorrow renewed with his, eyther in wordes or

in deeds which were done vnto him, as shalbe seen in the Chapter following. Beseech Christ our Lord, by that inward loue which moued him like an innocent lambe, so cruelly to be nayled & torne vpon the Crosse, that thou likewise for the loue of him, being perfectly crucified, both to the world, and to thy selfe, thou mayst will nothing, mayst know nothing, nor desire nothing, but only Christ & him crucified. Amen.

DOCUMENTS FOR VS.

1. **C**hrist our Lord with great payne ascended the mount of Caluary, and enforced his tender and consumed body, that it should not fayle to procure our saluation. To take from vs those common excuses, that we haue but weak bodies, and vnder this pretext refuse to vndergo whatsoeuer is paynfull.

2. It we behould this rare example of pouerty which our Lord heere inewed vnto vs, dying naked vpon



the trunck of a hard three we may be ashamed to murmur, or to complaine, when any thing is wanting to vs, or when we cloath our selues with costly and delicate garments.

3. They pierce and nayle the feet of Christ, who moue themselues slowly to the workes of pittie and of charity: and be otherwise quicke & nimble, for their owne recreations, and to go see curious things.

4. They nayle the hands of Christ, who be vnmindfull of his benefits, or grow proud of any grace or gift receaued from him, or vainly boast of their owne workes.

Of the seauen wordes which our Lord  
spake hanging vpon the Crosse: and  
of his yielding vp the Ghost. Luc.  
23. 34. & 6.

## CHAP. LX.

1. **C**ONSIDER first, how  
our Christ our Lord, a-  
mongst so many mocke-  
ries, so many paynes, and  
so many torments wherewith he was  
perplexed and puld a sunder, alwaies  
kept inuincible charity, alwayes re-  
dred good for bad, and hauing in-  
ward compassion of his enemies, at  
the last this afflicted lambe, turning  
his eyes towards heauē, hartily praied  
to his Father for them, saying: *Father  
forgiue them, because they know not what  
they doe.*

2. O incomprehensible charity, O  
Abisse of mercy, O vnbeard-of cle-  
mency of our Sauour: His whole

members are puld asunder vpon the Crosse, his sinnewes are broken, his ioynts are dissolued, his hands and feet are cruelly pieced, he is on euery side mocked, scorned, and blasphemmed, and he amongst all these paines and torments, murmurs not, is not angry, commands not fire to descend from heauen, nor the earth to open to swallow vp his enemies, but both with teares, with blood, and with his venerable words, prayeth to his Father for their pardon.

3. Moreouer he expecteth not till they acknowledge their owne fault, or till such tyme as his blood be cold, and his payne appeased, but euen then when they are most eager to offend him, then doth he pardon them, and prayeth his Father to doe the like. He excuseth them of ignorance, and doth not accuse or augment their offence: a notable admonition for those who sayle heerein, to the end they may looke about them, and amend them.

4. Meane while the soldiers cast lots for his coare which was without

seame,

seame, because they would not de-  
uide it asunder, which also omitted  
not to augment the sorrow of his  
mother, for that she had made it with  
her owne handes. Where we may pi-  
ously thinke, that Magdalen bought  
of the soldiars all the cloathes, & that  
our blessed Lady tooke them of her,  
and kissed them, principally where  
they were bloody, & where his skin  
and holy flesh cleaued vnto them.

5. Whilst the Iewes were busy to  
pronounce all sortes of opprobries to  
satisfy their rage against Iesus Christ,  
one of the two thieues that wer cra-  
cified, said vnto him mockingly: *If  
thou be the Sonne of God, saue thy selfe,  
and vs* But his fellow said. Dost not  
thou feare God, seeing thy selfe in the  
same damnation? We haue iustly  
deserued that which we doe suffer,  
because of our offences, but this man  
hath not offended at all. Then ad-  
dressing his words to Iesus Christ, he  
said: *Lord remember me, when thou shalt  
come into thy kingdome.* Iesus sayd to  
him: *This day thou shalt be with me in*



*Paradise .*

6. Consider heere the fruite of the Crosse, which beginnes already to impart paradise, which it had neuer done before frō the begining of the world vnto that present. Most notable truly was this confession, for euē at that time wherein the Apostles durst not to speake of Iesus Christ, at the same time the theefe publicquely did confesse him to be God: and that with such constancy, that nether feare of the standers by, nor the conspiracy of all people, nor the deniall of S. Peter, nor the treason of the traitor Iudas, nor the flight of all the Disciples, nor lastly the infirmity of body which then he saw in Iesus Christ, could once moue him, or withhold him from his confession: as also with the same reprehension wherewith he reprehended his companiō, with the same he accused and counfounded all the others, who spake impiously of our B Sauour.

7. Ponder here, on the part of our Lord Iesus, how wonderfull sweet

these

these wordes are, and how exceeding full of consolatiou: O sweet Lord God, how liberall, how bountifull, nay how prodigall art thou to this theefe? How great an argument of thy clemency hast thou left vnto vs? How assured hope of pardon hast thou bequeathed vnto penitents? What may not we hope, and what maist not thou giue (now rainging in heauen) who gauest so great thinges dying on the Crosse?

8. Since he hath beene vpon the Crosse, he hath only spoken in al but twice. First to his Father, next to the good theefe. Now therefore he addresseth himselfe vnto his Mother, with a piteous looke, saying vnto her, *Woman behould thy sonne* (shewing vnto her with the glaunce of his eye, his Disciple Iohn.) And vnto Iohn: *Behold thy Mother.* The tender care which at that time he had of her, would not permit him to call her mother. First, because he would not giue occasion to his enemies to mocke her. Secondly, because he would not afflict her

hart with a name of loue, knowing that her motherly cares, would neuer receaue that word from his mouth, without another new, and deadly wound.

9. Alas, how did this word of the Sonne, pierce the hart of his holy Mother, wherwith she saw her selfe after a sort to be cut off, and so vnequall a permutation to be made! Her eyes therfore gushing forth with many teares, she lifted them vp vnto him saying What is this (O my Sonne) which I heare. Wretch that I am, what kind of change is this. A Disciple, for a Maister, a seruant, for a Lord, the Sonne of God, for the sonne of Zebedee. Iohna seeing her so full of sorrow, approached vnto her, and humbly falling at her feet, accepted her for his mother; and she imbraceth him, accepting him for her sonne, quieting her selfe with the will of God who would haue it so, both of them weeping bitterly.

10. Iesus Christ for the fourth word cryed out to his Father saying: My

God,

God, my God, why hast thou forsaken me? For his Father had forsaken him, in as much as he had left his senses, all alone with their naturall forces, not dealing with him, as he doth with the holy Martyrs, whome he assisteth with marueilous consolation in their torments. O sweet Lord Iesus, how pleasing were those wordes of plaint vnto thine enemies, & what discomfort were they vnto thy friends: surely, as may seene, there were neuer any words spoken by him in all his life, which gaue so great encouragement vnto his enemies, and so great discomfort to his friendes: but this he did, to shew how great this dereliction was, which was such as euen caused him to complayne thereof.

11. Alas O Virgin, what sorrow did these wordes cause vnto thee? Didst thou not forthwith say. O sweet child, will thy Father forsake thee, when thy mother doth not? O Father, I recommend thy sonne vnto thee: but alas, as the Father doth af-

flict



flict thee by the absence of consolation, so I by my presence do further thy torment, notwithstanding I cannot goe from thee, the loue which I beare thee, houlding me bound.

12. The fifth word spoken by Iesus Christ was, *I thirst*, because he sustained corporally, extreame thirst, for all the vitall humors were consumed, and all his bloud quite exhausted: but yet his principall and greatest thirst was not corporall, but truly spiritual, desiring yet to haue endured, if it had beene necessary, for our good: for so greatly did he loue mā, that a paine how great soeuer, which he suffered for him, seemed to him but very little; who, albeit his enemies were wholly wearied with his paines, yet he was not weary in suffering them, because his bounty infinitely surmounted their malice.

13. His distressed Mother hearing these wordes, was exceeding sorrowfull in her soule, for that she had no meanes to giue him drinke (as also Magdalen and the other deuout Da-

mes )

mes) wishing that she might haue mounted vp on the Crosse, or else the Crosse to haue bowed downe, that she might refresh him with the milke of her breasts, or at least with the waters of her eyes. Then those limmes of the diuell, who euer deuised how they might torment him most, ran vnto him, and fasting a sponge at the end of a reede (dipped in better gaule and vinegar) presented the same vnto his mouth. This payne was yet wanting, amongst so many torméts endured by him, that there should be giuen vnto him that exceeding bitter, and loathsome drinke,

14. The sixth word was: *It is consummate.* O how worthy of prayse is this word, and how full of health & ioy vnto our soules? For whatsoeuer was written by the Prophets, shadowed by the figures of the old testament, foreseene and decreed by the will of the eternall Father: finally whatsoeuer was needfull to our redemption, all that Iesus our redeemer, did with

per-

perfect obedience fullfill and consummate, and therefore sayd: *It is consummate.* As if he had sayd, O deare Father, all the commandements which thou hast given me, and all whatsoever was written of me, I have perfectly fullfilled: wherefore now (O Father) if it please thee, receaue me vnto thee. Wherto the Father of heauen made answer saying: Come my sweet and beloued Sonne, for thou hast consummate all things wonderfull well, nor will I that thou suffer any further torment: wherefore come vnto me, come and I shall embrace thee within mine armes, come and repose thee in thy Fathers bosome.

15. This sixth word being sayd, our Lord Iesus began to faile in sight, as the manner is of men a dying, & to wax all pale and wanne, now closing the eye, now opening the eye: and bowing his head, now on the one side, and now on the other, & at the last pronounced the seauenth word, crying wit a loud voice, and saying: *Father, into thy handes I commend my*

*Spirit:*

spirit: which hauing sayd, he gaue vP  
the ghost, his sacred head falling  
down vpon his breast. O sweet wor-  
des, sweet death, sweet bloud, sweet  
wounds, and sweet farwell of so deare  
and sweet a Father.

16. At this strong cry of our Lord  
Jesus, a Centurion (who was stan-  
ding by) was conuerted, who said in-  
deed this man was iust, and the Sonne  
of God. Of this cry, many holy men  
affirme that it was so great, that it was  
heard into hell. O heauenly God, in  
what wofull plight was at that time  
his sorrowfull mothers soule, hearing  
her deare Sonne to cry so loud & bit-  
terly, and to dye so paynefully? Verily  
we may well suppose, that hee was  
ready to fall down, and to haue giuen  
vp the ghost, togeather with him.  
Heere alio was the blessed Magdalen,  
and that beloued Disciple Saint Iohn,  
with other two sisters of our blessed  
Lady all full sorry, and wept most bit-  
terly, knowing in the world what  
to doe.

17. Loe now hangeth our Lord

Christ



Christ dead on the Crosse, and all that great multitude depart away to the city. Then the sorrowful Mother setteth her downe besides the Crosse and pittifully beholdeth her deare Sonne, so cruelly dealt with all, expecting help from God, that she might haue him downe and bury him. Where if thou also well behould thy Lord, thou canst not choose but haue exceeding great compassion, seeing him so grievously tormented, that from the sole of his foot, to the crowne of his head, there was no whole place nor member in him. And beseech him that thou mayst so employ all thy members in his holy seruice, that thou neuer spare to expose them, to all the torments in the world for the loue of him. Amen.

### DOCUMENTS FOR VS.

1. **I**F Christ excuse to his Father, that most detestable sinne of his enemies, to put him being innocent vnto death: how much more

doth it beseeme vs, if we haue in vs any spot of charity to excuse, not to augment, the light offences of our neighbour?

2. The good theefe with one notable act performed in the honour of Christ, deserued of a notorious sinner, the same day to be made a Saint, and to go with Christ into a Paradise. To teach the true seruants of God, not to trust in the multitude of yeares they haue serued him, or spent their life in holy religion, for many nouices are preferred in heauen, before those of longer standing. For God setteth more by one houre of seruour then by many yeares of the lukewarme in his seruice.

3. So gratefull to Christ is the saluation of sinners, that in his passion, when he would admit no manner of comfort, neyther diuine nor human, he yet reserued to himselfe this solace as to conuert one sinner. If therefore we will performe a grateful thing vnto God, let vs with him endeaour with all our forces, in calling backe

ners to their saluation.

4. Christ recommended his Mother a Virgin, to lohn a Virgin: That we expect not to obtayne that inward deuotion towards our Lady the B Virgin, vnles we be louers of perfect chastity.

5. Christ sayd, My God &c. not my Father, which he did, for that representing the person of all sinners, he was a named to call him Father: and that thou setting aside al pride, shouldest learne of him true humility.

6. They giue vinegar to Christ to drinke, who giue the worst of all vnto the poore, and such as themselves refuse to eate: or treat them with tharp and bitter wordes.

7. Christ our Lord remayned vpon the Crosse, vtill he had consummated all things. Blessed is that soule which perseuering in her good purposes vnto the end, may at last say with S Paul: I haue consummated my course, I haue kept my fayth inuolably vnto our Lord. 1. Tim. 4.

Of the abyding of our blessed Lady by  
the Crosse; and of the wounding  
of our Saviours side. Iohn 19.

33.

## CHAP. LXI.

1. **T**HE Mother of our Lord  
Jesus, with Iohn, Marie  
Magdalen, and the sisters  
of our Lady, thus sitting  
besides the Crosse, & behoulding him  
without intermission, so hanging  
betwixt two theeues, so naked, so af-  
flicted, and forsaken of all: Loe there  
came many armed men from the cit-  
ty, sent to breake the legges of those  
that were crucified, to kill them out-  
right, and to bury them, so that vpon  
their great and solemne sabboth day  
their bodies should not remayne  
hanging there vpon the Crosse.

2. Then our Lady rose vp, and al  
the others that were with her, they  
sorrowfully looke, and saw them

C c 2

come,



come, but what to do, they could not tell: wherefore fell they into great griefe and feare, especially his blessed Mother, who spake vnto her Sonne in manner following: Alas my dead and beloued Sonne, what may the cause be, why all these armed men returne agayne? What will they now do more vnto thee? They haue already bereft thee of thy life, wherewith I hoped they had been satisfied, but it seemeth they meane not so to cease, but will further persecute thee being dead. Deare Sonne, I wot not therefore what to doe, for I can no more help thee now, being dead, then I could defend thee before from death whilst thou wast alieue. Only I will heere stand vnder the Crosse at thy feet, and intreat thy Father that he will make them tender to thee.

3. This sayd, they all fiew falling a weeping, went and stood by the Crosse of our Lord. Then approached the armed men with great fury and violence, and seeing the theeues yet alieue, they hewed & brake their leg-

ges asunder, flew them, tooke them downe, and after cast them into some dirch neere at hand. This done, they returned to our Lord Iesus. Whereupō our Lady, stroken to the hart with deep sorrow, and fearing least they would do in the same manner to her Sonne, betooke her selfe to her best armour, that is to say to her humble meekenes. And so falling downe before them vpon her knees, & spreading wide abroad her armes, with a moorne full countenance, & lamenting voice, she spake vnto them in this manner.

4. Good brethren, I meekely beseech you for the loue of Almighty God, that yee afflict me no more in my blessed Sonne: I indeed am his sorrowfull Mother, and you know full well that I neuer offended you, nor euer did any iniury to any of you. And although it seemed vnto you, that my Sonne was contrary to your law, you haue therefore slaine him; And now, as I doe freely pardon all the wrong & iniury which you haue

done vnto my Son: so I beseech you to shew me the mercy that yee break him not, that I may bury his body whole & entire: which needeth not, fith he is already dead, it being aboue a great houre since he deceased. In like manner Iohn, Mary Magdalen, with the other sisters of our Lady, kneeling with her, besought the same.

5. Alas good Lady, what is this you doe? For you bow you down to the feet of those that be most wicked: and you pray those that haue no regard to any good prayer. Suppose yee to winne by your pittie, those that are cruell, and to ouercome by your humility, those that are proud? No no you trauell in vayne, for humility is abhorred frō the hart, with proud men. One therefore who was named Longius (at that time a wicked and proud fellow, but after a holy man and a Martyr) taking no compassion of them, but despising their prayer, with a sharpe speare opened the side of our Lord Iesus, and made

therein

ther in a most grieuous wound, whēce flowed forth blood and water.

6. With this stroke our Lady fell downe in a sound as halfe dead, betwixt the armes of Mary Magdalen. And then Iohn, not able any longer to see that sorrow, stood vp, and taking vnto him a manly hart, said vnto them. Yee wicked men, why haue you done this cruell deed? See you not that he is already dead? Why the will you slea this his sorrowfull Mother? I pray therefore depart, that we may bury him: and therupon as God would haue it, they went away.

7. By this time, our Lady was recovered and come to her selfe, arising as it had beene from a sweet sleep, demanding what they had done more vnto her Sonne Who answered, that nothing of new was done vnto him But after she had gathered spirit, and saw her Sonne so grieuously wounded, she was also wounded with the wound of exceeding sorrow. See now how often our Lady is that day dead, surely euen as often



as she seeth any new torment inflicted vpon her blessed Sonne. Wherefore, then was fulfilled in her, that which holy Simeon had prophesied of her longe before, saying, That a sword of sorrow should pierce her soule, meaning the sword or speare of his death and passion: which this very day was verified in her, for that strooke not now him that was dead, but the hart of her which then liued in him being dead, which all at once deeply pierced the body of the Sonne, and the soule also of the Mother.

8. After this, they set the downe againe besides the Crosse, but how they shall doe they wot not; for they cannot take down the body & bury it, as wanting both ayde and instruments apt therto: to depart and leaue him hanging there, they dare not, & long to tarry there they may not, because the night was come vpo them: where we see in how great sorrow & perplexity they be. O sweet Lord Iesus Christ, how is it that thou suffer

rest thy most deare mother, chosen by thee before all others, the very mirour of the whole world, & thine especiall resting place, to be so much tormented & troubled, that scarcely hath she any spirit to liue, and time it is that she had some little releasement of her sorrowes, amidst so many vexations as she hath endured?

9. O most pretious wounds of our Lords side, stricken, not with that steely launce, but with the launce of diuine loue, which thou so faithfully barest vnto our soules! O gate of heauen, O fountaine of paradise, O caue of most delicate and dainty wines, O doore of the sheepsould of our Lord, by which whosoever entereth is saued, and going in, and coming out, doth find most fat and fertile pasture. Open ( O sweet Iesus ) also to my soule, this holy gate, & by the same graunt me a passage into that celestiall wine-cellar, euen to the bowells of thy leue, that I also may drinke of that most sweet fountaine, and being inebriated with that most

pure liquour, my soule may sweetly  
 sleep therin, saying with the pro-  
 phet: *This is my resting place for ever &  
 ever, here will I dwell because I haue cho-  
 sen the same. Psal. 131.*

### DOCUMENTS FOR VS.

1. **T**He dead bodies were not to  
 be left vpon the Crosse on  
 the Saboth day: to signify,  
 that we should neuer a carry a dead  
 soule about vs, especially on the sab-  
 both day, but then to purge the same  
 from all the workes of sinne, and  
 darknes.

2. Christ would not haue his bo-  
 nes to be broken, hanging dead vpo  
 the Crosse. They goe about to breake  
 the bones of Iesus Christ, who curi-  
 ously search into his Almighty po-  
 wer, and refuse to belieue ought in  
 the diuine mysteries (and namly in  
 the Sacrament of body and bloud)  
 more then they can perceauie by their  
 frayle senses. But they conserue them  
 whole and entyre, who renouncing

thei,

their owne reason, are vnited with the Church, & entirely belicue what the teacheth.

3. The Scripture saith not, that Lógus strooke or wounded, but that he opened the side of Christ, as S. Augustine noteth: to shew thereby the cruelty of the wound, which opened his side so much, that S. Thomas was bidden by our Lord to put his hand into the same. Learne thou that as Christ opened his side very largely in his passion, so to open thy conscience very largely and sincerely in Confession.

4. The cruelty of the Iewes appeared in this, that they were not satisfied with the paines which they had afflicted vpon Christ being alive, but did also wound him being dead. Those at this day, wound Christ being dead, who detract those who are departed, and can neither speake nor answere for themselves.

5. The speare which pierced the side of our B. Sauour, did likewise pierce the hart of his holy Mother:



that thou maist learne after her exā-  
ple, as truly to feele thy neighbours  
hurt, as if the same were euen thine  
owne.

*Of the taking downe of the body of  
our Lord and Sauour Iesus,  
from the Crosse. Iohn*

*19. 38.*

## CHAP. LXII.

1. **I**N the meane while that our  
Lady with Iohn and the rest  
were in so great sorrow & de-  
solation as hath been said, &  
looking oftentimes towards the Citie for  
feare and dread, at the last they saw  
some coming towards them in the  
way, which were Ioseph of Arima-  
thia and Nicodemus, together with  
others in their company, bringing  
instruments wherewith to take downe  
the body of Iesus from the Crosse,  
and about a hundred pound of myrrhe  
and aloes, wherewith to annoint

him,

him, and to bury him. Then they all arose with great feare, not knowing what they meant to do. Blessed Lord, how great is the sorrow of this day.

2. But Iohn behoulding those that were coming aduisedly, said to our Lady; Surely I see coming Ioseph & Nicodemus. Whereupon our Lady resumming spirit, was greatly comforted in her soule, and said: Blessed be our Lord God who hath beene mindfull to send vs help, and hath not forsaken vs in our necessity: good sonne Iohn goe you towards them, & welcome them, for sure I am they come to succour vs. Then Iohn went towards them, and when they met together, they embraced one another with weeping teares, but could not speake for tendernes of hart and inward compassion.

3. Hauing walked together a little while, Ioseph asked who was there with our B. Lady, and where the other Disciples were. Whereunto returning answere, told them who were there with our Lady: But of the

Disciples

Disciples he knew nothing, for none of them had beene there all that day. Then they further enquired of those thinges that had been done against our Lord: and at their request they recounted all thinges that had been done against him, and all the proceſſe of his paſſion.

4. This done, they approached neere vnto the Croſſe, and kneeling downe & weeping they profoundly adored our Lord Ieſus. And after they bowed them to our B. Lady, & to her liſters, and to Mary Magdalen, ſaluting them one after another: who againe receaued them with reuerent inclining. Thus ſtood they weeping together for a good ſpace, before they had power to ſpeake, ſo full were their harts on euery ſide with grieve and ſorrow.

5. At the laſt our Lady began to ſpeake vnto them, ſaying: Surely good friendes yee haue done well, to haue been ſo mindfull of your Maſter, for as you know he loued you much. Verily I confeſſe vnto you,

that

that me thought at your coming, a new light was risen within my hart, for before we knew not what to doe: our Lord requite you for this curtesy. They said to her; Deare Lady, we are sory from our very hartes, for the great wrôges which haue been done against our Lord, we see that the wicked haue preuaied against the iust, and we would gladly haue deliuered him, if it had lyen in our powers, but at the least we shall performe this little seruice to our maister, which we are come for: and thē they addressed themselues to take him downe.

6. Consider heere attentiuely the māner of his taking down. First there are reared vp and set one against another two ladders, on ether side of the Crosse. Ioseph ascendeth the ladder on the right hand, and busieth himselfe to draw the naile out thereof: but it is a thing hard to doe, for that the naile is great and longe, and driuen far into the tree, so that without great wresting of that holy hand,



hand, it can no waies be gottē forth: but that forceth not, for our Lord knoweth that he doth the same with sincere intention, and so accepteth well of all he doth. When the nayle was drawne forth, Iohn made signe to Ioseph, to giue it to him secretly, that so our Lady should not see it, for feare to discomfort her: and in the same manner Nicodemus drew forth the nayle of the left hand, and gaue it secretly vnto Iohn.

7. Then came Nicodemus downe to draw forth the nayle of our Lords feet, meane while Ioseph sustayneth & beareth vp the blessed body vpon his shoulders, whole diuine person sustayned with his only word, both heauen and earth: on the other side, most sweet Iesus with the armes of his tender loue imbraceth him, with all the rest which did assist him, and most inwardly conioyned their soules vnto him, which he had redeemed with his precious bloud. O happy Disciples, who were worthy to touch, and to imbrace betwixt your armes,

that

that diuine humanity of the Sonne of God, the blessed body of our Lord Iesus. Then our Lady reuerently taking the right hand of our Lord hanging downe, she layeth it vnto her face, she behouldeth it, and deuoutly kisseth it, with many sobes and bitter sighes.

8. The nayle of his holy feet being pulled forth, Ioseph cometh softly downe, and then they all set to their hand, to receaue the same. Our Lady tooke the blessed head, & tenderly bore it in her armes: Magdalen the feet (whereat in former tyme she found such grace & singular fauour:) the beloued Disciple addrest himselfe vnto that breast, whereon he had leaned his head the night before: others spred a cleane sheet vpon the ground: others softly layd our Lords body thereupon: others stood about them, and all of them (as the Prophet foretould) made great mourning and lamentation ouer him: especially his B. Mother, bitterly weeping, & sorrowfully behoulding the seuerall

wounds

wounds of his hands and feet ; but most of all that great and grievous wound of his sacred side , now beholding one , and now another .

9. Blessed Lord , how often fell the vpon that Angelicall face of Iesus Christ, kissing the same a thousand times and bathing and bedewing the same with her holy teares ! How often doth she view and reuiew his venerable head , so foully delt with ? His flesh torne away with the piercing thornes ? His louely face alouer defiled with bloud and spittle ? And the haire of his beard , drawne away from his comely cheekes ?

10. Consider on the other side, the bitter morning, wherewith the beloued Disciple associated himselfe to that forsaken mother . O with how great sorrow and bitternes of soule , ( seeing his deare Maister, of whome he had been so greatly beloued, to be so miserably torne and dead ) did he embrace and kisse that sacred breast , whereon he had but a little before, so sweetly rested , endeauouring to fill

with

with the waters of his teares, that sacred fountayne, with whole wholesome water, he before had been made drunke. The like did the other women also, all kneeling round about him, and bitterly weeping; But especially that life-lesse Magdalen, who not knowing how to depart from those holy feet, imbracing them with unspeakeable griefe, was neuer satisfied with kissing of them, & washing the with a flood of teares; breaking, not once, but a thousand tymes, the box of Alabaſter of her hart vpon them, and anointing them, with the pretious oyntment of her teares.

11. Beleeue our Lord, who for thy health and for thine example, would not be taken downe from the Crosse, till first he was dead: that thou likewise, never take down, nor withdraw thy selfe, from the sweet yoke of his Crosse, vntill thou be taken downe by him, and be brought vnto a better life. Amen.



## DOCUMENTS FOR VS.

1. **T**O two Iosephs our Lord commended his owne person .

To one, in the beginning of his life that he might gouern him. To the other at the end of his life, that he might bury him. Ioseph is interpreted growing and profiting : to giue to vnderstand , that Christ doth not communicate himselfe to those, who stand still in the spirituall way, or else goe backe, but to those who dayly grow, and profit in vertue.

2. Ioseph was a secret Disciple of Iesus Christ, but least he should loose that pretious treasure, he would manifest himselfe openly, nothing regarding, what any others either said, or did. Euen so , let vs neuer thinke to obtaine Iesus Christ, if we be not ready to contemne all human respects and feares : for this rose can neuer be gathered , without the pricking of some thornes.

3. Those who came to take downe

the

the body of Christ from the Crosse ,  
brought with them , pretious spices  
wherwith to annoint it, and a cleane  
linnen wherin to wrap it: To teach  
all such as come to receaue the same  
body in the B. Sacrament , that they  
ought to bring with them , the sweet  
smelling spices of sundry vertues ,  
wherwith to annoint him : and the  
cleane linnen cloth of a pure consci-  
ence, wherin to wrap him.

4. Christ would not be taken  
downe from the Crosse , without the  
permission of the same Iudge by  
whose sentēce he was nayled thereon.  
That all may learne ( especially reli-  
gious ) not to descend frō the Crosse  
wheron God hath put them, without  
the permission the same God.

of

Of the Annointing of the body of our  
Lord and of his blessed bu-  
riall. Luc. 23. 56.

## CHAP. LXIII.

**T**HE body of our Lord & Saviour Iesus, hauing rested awhile betwixt his Mothers armes, it began at last to draw towards night, and to wax darke. Ioseph therefore besought our Lady, that she would suffer the body to be enbained and to be buried: but she full loth to assent therto, said: Good bretheren, euer take not my Sonne so soone from me, or else bury me togea her with him. But the houre growing late, Iohn said vnto her: My deare Mother, let vs condescend to Ioseph and Nicodemus, and suffer the body of our Lord and maiester to be enbained, and to buried: least by occasion of our ouerlong remaining here, we may fall into some

flander

lander or danger of the Iewes.

2. At this counsell of Iohn, our Lady being discret and wise, and remembering with all that she was committed to his custody, would no longer hinder his buriall, but giuing her blessing to the body, permitted them to dresse and annoint it as they pleased. Then Ioseph and Nicodemus with the others, began to enbalme the body of our Lord, and to wrap it vp in linnen cloathes, according to the custome of the Iewes. Our Lady held stil the head in her lappe, to dresse and annoync that with her owne handes: and Mary Mary Magdalen the feet.

3. When the others had dressed all the body, & drew neere to the feet, Mary Magdalen said: I beseech you to suffer me to dresse the feet, at the which heretofore I haue found such mercy. Which they permitting, she held them betwixt her handes, she looked vpon them, and so lamented, that she almost fainted with excessiue sorrow: & as in his life time she wa-

shed



shed them with teares of true compunction, so now much more abundantly doth she wath them, with the teares of inward compassion: She behouldeth them so pittifully boarded, wounded, bloody and all goared, weeping bitterly vpon the: for truth it selfe witnessed of her, that she loved much, and therefore she wept and lamented much; especially in this her last seruice to her beloued maister, so afflicted, so scourged, so wounded, so murdered, and so reduced to nothing, that scarcely could her soule abide within her body, for excesse of sorrow; and gladly would she haue dyed there at her Lordes feet. But sith she seeth no other remedy, she endeouoreth to performe this her last seruice vnto him, dressing his body in the best maner that she may, though not as she would, for that she wanteth both matter & time therto: she watheth his feet with her teares, she deuoutly wipeth them, often kisseth them, imbraceth them, and after wrappeth them vp in win-

ding

ding cloathes.

4. All the body being now most cleanly washed, dressed and annoynted vnto the head, and all the sacred wounds filled with those sweet powders & aromaticall spices, they looked backe to our B Lady, to see if she had performed her part, and then they all began a fresh to weep. At the last, she seeing she could no longer defer the time, she fixed her eyes stedfastly vpon him, and layed her face vpon the face of her Sonne, saying: My sweete and dearly beloued Sonne, whom I should here deale in my lappe, now, I well perceauce, that our bodies must needs depart asunder, but alas how hard in this departure to me? Hitherto I haue faithfully seru'd thee, and thou me, but in this thy last painfull conflict, thy heauenly Father would not help thee, and I thyne earthly Mother could not succour thee. O my sweet and sacred Sonne, thus didst thou forsake thy selfe for the loue of mankind, whom thou wouldst redeeme! A hard, pain-

full, & deare redemption vnto thee : yet I am glad for mans saluation, although I am torrily afflicted for thy passion ; who neuer sinning, yet here art dead for sinne, & that by a most cruell and bitter death.

5. Now my sweet Sonne , is our former society disioined aſunder, now must I needes be ſeparated frō thee. Alas , whither shall I \*hy most sorrowfull Mother now repaire ? Where and with whome shall I hereafter dwell ? How shall I be able to liue without thee ? I hartily & gladly desire therefore to be buried with thee, that ſo where thou art, I may alwayes accompany thee ; but ſith I cannot bodily , I will at the leaſt be buried with thee ſpiritually. I will entombe my ſoule in thy ſepulcher with thy body : it I commit, and commend vnto thee. O my ſweet Sonne , how ſharp and ſorrowfull is this departure .

6. This ſaid, with great ſtore and aboundance of teares , ſhe began afreſh to waſh his head , much better

then

then Magdalen had done his feet: she wipeth his face, his fore-head & his eyes, she kisseth them, she windeth vp his holy head in a faire napkin, & so once againe blessing him, permitteth him to depart. Then altogether adoring, and deuoutly kissing his holy feet, they tooke him vp, and bore him to the sepulcher, our Lady bearing the head, Mary Magdalen the feet, and the other men the middle part.

7. Nere vnto the holy Crosse, about the space of a stones cast, there was a new graue or sepulcher, wherein no person had euer yet beene laid: where, with deuout kneeling, & with profound sighinges, sobings & weepings, they reuerently laid the body of Iesus. Which done, his Mother againe blessed him, and fell vpon him and embraced him: but they lifting her vp, and leading her forth, rowled a great stone against the dore of the sepulcher. Then Ioseph desiring to returne to the cittry, spake vnto our Lady saying: My Lady, I most hartily



pray you for the loue of God, and for the loue of your Sonne our Lord and maister, that you would vouchsafe to take your harbour in my house for that I know you haue none of your owne, accept of mine therefore as if it were your owne, for al that is myne is at your seruice: and in this manner Nicodemus besought her on the other side.

8. O what compassion. The Queene of all the world, hath now where to repose her head, but is forced for these dayes of her morntul viduity, to withdraw her self vnder an others rooffe. They were indeed the dayes of her viduity, for our Lord her Sonne, her spouse, her Father, her Brother, and all her good, so that loosing him she lost with him all thinges together: so that she was indeed a widdow, desolate and forsaken, not hauing whither to repaire. But she lowly enclining to them, answered them, that she was committed to the gouernment of Iohn. Then they intreated the same of Iohn, who than

ked

ked them in her behalfe , answering  
that he resolved to leade her vnto  
mount Sion , wher their Maister sup-  
ped the euening before with his Dis-  
ciples, and that there he would abide  
with her.

9. Then thy lowly saluting our  
Lady, and adoring at the Sepulcher,  
departed on their way towards the  
citty : but these (as the ghospel saith)  
remayned a while at the same place:  
peraduenrure to see that nothing  
should be lost , of the sacred washin-  
ges of those impurities , which our  
Lord and Maister had receaved for  
vs earth as instruments of our redēp-  
tion For euen as the crowne of thor-  
nes, the nayles , & the wood of the  
Crosse , wrought the passion of our  
Lord: so likewise did cooperat therto  
the spittings, fleames, and other fil-  
thineses , wherwith his holy and sa-  
cred face , and all his body were de-  
filed and deformed, and wherwith he  
was all ouer healed and replenished.  
Let vs beseech him , for his sweet  
mercy sake , that those impurities of

his body, may pardon our impurities, both of body and of soule. Amen.

## DOCUMENTS FOR VS.

1. **C** Hrist was so truly poore, that he was not borne in his own but in anothers house: liuing in this world, he hath not where to repose his head: nor dying, wherewith to couer his nakednes; nor dead, wherein to wrap him; nor a sepulcher of his owne wherein to bury him.

2. The body of Iesus Christ, was anointed with Mirrhe and Alloes; wrapped in a sindone; layd in a sepulcher; new; within a garden; cut out of a rocke; neere vnto the mount of Caluary: and hauing a great stone rowled against the doore of the sepulcher. All which conditions, signify the due preparatiō which the soule ought to haue, which commeth to receaue the B. Sacrament; the Mirrhe and A-

loes, signify the Sacrament of penance; the cleane sindone, a cleane conscience; the sepulcher, the soule: new, by renouation of a new life; within a garden, full of the sweet flowers of vertues, cut out of a rock, by fortitude in supporting the tribulations of this lyfe: neere to the moūt of Caluary, by often thinking vpon Christ crucified; with a stone rowled against the doore, because after communion, we must securely shut the doore of our senses, that none steale from vs so precious a treasure.

3. The body of Christ being taken downe from the Crosse, all that were there togeather with the Mother of our Lord, stood reuerently about contemplating the same; and afterwards, his beloued friends, bind his hands, his feet, and couer his face: His hand are bouud, least they shoul'd punish thee. His feet are boūd, that they run not to take vengeance of thee. His face is couered, that he behould not the foulness of thy sinne; do thou contemplate each of these



things, and conuert them to thine owne profit.

*Of that which was done by our Lady and others after the buriall of our Lord Iesus.*

## CHAP. LXIV.

1. **N**IGHT being now come, Iohn spake vnto our B. Lady saying: My Lady, it is not seemly for vs to tarry heer any longer, or to returne to the Citty late in the night: if therefore you please, let vs depart, & returne againe some other time. Then our Lady arose, and all the rest with her and kneeling downe before the sepulcher, she imbraced and blessed the same, and sayd: My deare Sonne, I may no longer now abide with thee, but must agaynst my will depart and leaue thee to thy Father, beseeching him that he would keep thee. And therewith, lifting vp her eyes to hea-

uen, with many teare, and with inward affection, he prayed to the Father saying.

2. Eternall Father, I recommend vnto thee, together with thy Sonne, mine owne soule, which heere I leaue together with him: good Father I hartily pray thee, to preferue & keep him. After which short recommendation (leauing the beloued of her hart betwixt two stones) they all arose, & adoring and kissing the blessed sepulcher, they went their way. Where thinke with how great griefe and teares they departed thence, and with how great sorrow sighing and mourning they vndertooke that heauy iourney, the Mother without her beloued Sonne, the Disciples without their Lord and Maister, & euery one without their owne hart, which there they had left where they had left their dearest treasure: especially the inflamed Magdalen, who seeing the doore of the sepulcher shut, did likewise shut her soule within the same.

3. When our Lady came backe to

the Crosse making there a little stay, the sorrowfully sayd Heere made my B. Sonne his last end, and heer is his pretious bloud: and so did all the rest with her, Then she very reuerently kneeled her downe, for feare to tread vnder her feet, the bloud of her Son, which she knew to be the bloud of Almighty God, the bloud of the Sauiour of the world, and very deuoutly adored the Crosse, she being the first of all others, that gaue example of this adoration. O what tender & deuout wordes, did she there speake, kneeling before the Crosse of Christ! For bowing her selfe vpon her knees, and lifting vp her hands on high, she began to say.

4. Hayle most pretious and noble Crosse, vpon whose armes dyed he, whome I bare a little infant betwixt these of myne, much more happy, was thy lot heerein, then euer was myne, sith betwixt myne armes he began the redemption of the world, but betwixt thine, he did conclude & finish the same. Blessed art thou a-

mongst

mought all creatures, for that on thee is changed the malediction of guilt, into the happy benediction of grace for he dyed on thee, to the end he might giue life vnto the world. Hayle O noble tree of life, by whose delicious fruit, all may obtayne life eternall. I adore thee as his image, who is the image of the inuisible God, & who dyed, that he might renew the image, which Adam had blotted out by his sinne. With these or the like words, the B Virgin adored the holy Crosse, as also those others which were with her, who did the same in imitation of her.

5. This done, they tooke their way towards mount Sion, and our Lady oft by the way, looked back toward her Sonne: And when they were gone so farre, that they could no more see the sepulcher, nor yet the Crosse she kneeled her downe & honored it, and so did all the rest with weeping teares. Then approaching neere to the Citty, the sisters of our Lady couered her face in manner of



a morning widdow, which done, they went before, and our Lady followed after betwixt Iohn and Mary Magdalen in such sort veyled.

6. At their entry into the Citty, Mary Magdalen, desirous to haue led our Lady a long with her, said vnto her: My good Lady, I pray you for the loue of my Lord and Maister, that you would go with me vnto my house, for you know that gladly he came thither, it, wharsoeuer else I haue, is all yours, I beseech you therefore to come thither with me, & to accept the same as it were your owne: and heerewith they all began againe to weep. But our Lady houlding her peace, and making signe to Iohn to answer for her, the likewise entreated him. But he replied saying. It is more expedient that we go to mount Sion, especially because so we haue answered our friendes before, wherefore rather come you with her vnto that place. Then sayd Mary Magdalen, you know that I will follow her wither soeuer she goeth, and

that

that I neuer will forsake her .

7. When they came into the Citty there ran vnto them on all sides, maidens and deuout Matrones , going with her, and sorrowing : good men also that passed by , had great compassion, and were moued to weeping, saying: Surely great wrong hath been done this day by our Princes to the Sonne of this Lady , for God hath sheweth many great signes and wonders by him : wherefore let them beware that they haue done.

8. At the last, when they came to the place where they should rest, our Lady turning her selfe , and bowing her lowly vnto the Ladies which came with her , curteously thanked them : and they againe bowing to her, tooke their leaue one of another, making great mourning and lamentation. Then our Lady , with Mary Magdalen, and the other sisters, went into the house : and Iohn remayning at the doore, thanked them, and besought them to returne to their own lodgings , because it was late, which

being

being done, she shut the doores.

9. Now they being thus all alone, our B Lady looking about the house, & not seeing there heer sweet Sonne Iesus, with great sorrow of hart cō-playned saying: O Iohn, where is now my deare Sonne who bare so high an affection vnto thee? O Magdalen, Magdalen, where is now thy maister, who so tenderly loued thee? O my deare sisters all, where is now my Sonne? Verily he is departed frō vs, our ioy, our delight, and the light of our eyes, he is departed from vs, and that with such exceeding paine & torment, as you all haue seen. But that which increaseth my sorrow most, is, for that he went from vs all afflicted, all torne, all heauily, and thursty, enforced, oppressed, and violented, nor might we help him in any thing: all forsooke him, his own Disciples abandoned him, and his almighty Father would not succour him: and how soone all these things were so done against him your selues can witnes.

10. Neuer was there any wicked malefactor so cruelly, so speedly, & so precipitously put to death. For loe, the last night he was apprehended, in the morning to the President deliuered, the third houre condemned, the sixth houre crucified, the ninth houre dead, and now buried. O my deare Sonne, how bitter a farwell & separation was this, & how sorrowfull a memory vnto me, to thinke of thy foule and horrible death?

11. Then Iohn humbly praied her, to cease from such bitter wordes and heauy weeping, and comforted her the best he could. Thou also (by deuout imagination, as if thou wert bodily present) take compassion on our B. Lady, and on the rest of that sorrowfull company, who haue remayned all that day fasting, and full of heauines and affliction.



## DOCUMENTS FOR VS.

1. **B**Y the sorrow of the deuout women, as also of our B. Lady, when they were to withdraw themselves from the sight of their so beloued & sweetest Lord: thou art to conceaue and feelee great griefe and sorrow of soule as oft as thou seest thy hart withdrawne from Christ thy sweetest loue, to fixe it selfe vpon more base or inferiour thinges: for this is true testimony of thy loue towards him, when thou art inwardly sorry to be separated from him.

2. By the warines and reuerend respect which our Lady and the primitiue Christians vsed towards the bloud and Crosse of Iesus Christ, all good Christians of this time are taught, to vse great reuerence and veneration, towards holy reliques & other thinges, belonging to Christ & to his Saintes, and in particuler to his holy Crosse: for no ennemy of the Crosse, was euer friēd to Iesus Christ,

3. When

3. When Christ our Lord had left the world, next after him, the most purest treasure remayning on earth, was his mother our B. Lady, which all those who loued our Lord, desired to haue and harbour with them, yea many came from far countries of purpose to see her, and were conuerted by her. Be thou likewise deuoutly affected to her, for S. Anselme saith, that to be perfectly deuoted to our B. Lady, is an apparent signe of predestination.

4. The hart of the B. Virgin, was in nothing dislike vnto the sepulcher wherein our Lord was entombed. That sepulcher of stone, was cut and hollowed with sharp tooles: and the hart of the Virgin with sharp torments. It was placed in a garden: & the virgins hart was a garden enclosed on euery side, wherinto no sinne or euill euer entred. In that sepulcher, the body of Christ was wrapped in a clean findon & this holy mother had that cleane findon of innocency & virginal integrity, wherein to wrap

the

the body of our Lord. Nor was there wanting to her the myrre of bitterness, and the Aloes of innumerable sorrowes: pray that thy hart may be such a sepulcher.

*Of that which our B. Lady, & others  
with her, did vpon the  
day following. Luc.*

*23. 63.*

## CHAP. LXV.

1. **T**H E morrow morning being come, our B Lady, togeather with Iohn and the other deuout women aforenamed, still remayned in the house, the gates being shut, like so many orphanes, in great mourning and affliction, hauing still in mind the tribulations and distresses of the day before; not speaking, but only looking one vpon another, as it sa- reth with those which are fallen into great calamity and aduersity, not  
knowing

knowing any kind of succour, or comfort.

1. As they were thus sitting, they heard vpon the sodaine one knocke at the gate, which made them all afraid, for euery little thing did then afright them, because their comfort and security was taken from them. But Iohn went vnto the dore, & looking, perceaued it was Peter, and then returning, told them who it was. Our Lady bid him open the gate and let him in. Peter entreth, and with great shame, weeping & sobbing, saluteth our Lady, and the others with her, but had not power to speake a word, for the greatnes of grieve wherwith he was oppressed: and herewith they all began a faine to weep. A while after, came the other Disciples, successiuely one after another, at their first entrance, making great sorrow and lamentation, in the same manner that Peter did.

3. At the last, ceasing to lament, they began to speake of their Lord and maister; And first Peter spake



as hereafter followeth. I am ashamed and confounded in my selfe, nor am I worthy, either to speake or appeare in your presence, for that so cowardly and faintly I forsooke my Lord, who loued me so much; And in the same māner did all the rest, smiting their breasts and weeping. Inarply accuse, blame & reprehend themselves, for that they had so forsaken him.

4. Then our Lady comforted the, saying: My deare friendes, true it is, that our good Maister, and faithfull Pastour, is taken from vs, and we be left alone, as so many orphanes, but yet firmly hope that we shall soone enioy him againe. & you know right well that my blessed Sonne is good and gracious, and that he loued you very much, feare not therefore, but that he shall be quickly reconciled vnto you, and mercifully remit all faults and offences; for so great was the rage, and so fierce the fury of his enemies against him, that you could not haue holpen him, although you

had

had remayned with him; feare not therefore, but hope in the end that all shall be well.

5. Then Peter sayd; truly my Lady, it is euen so as yee haue layd, for my selfe (who saw but a little only at the first beginning) was smiten with so great feare in the porch of Cayphas,, that I scarcely beleued to escape aliue: wherupon through frailty I fortooke him, nor was I mindfull of the words, wherwith he fortould the same vnto me, vntill the tyme that the greatnes of his mercy looked backe vpon me.

6. Then Mary Magdalen desired to know, what that was he had fortould him. And Peter related all the whole discourse of his deniall, and how our Lord had tould him, that before the Cocke crew, he should deny him thrice: and further repeated many other thinges which he fore-tould them at his last supper concerning his passion. Our Lady replied, that she desired to heare of all such thinges, as either were said, or done by him,

him , at that last supper : and Peter made signe vnto Iohn, that he should relate them vnto our Lady. The Iohn began , and rehearsed vnto her all thinges in order : Peter in like manner desired to heare the whole proceſſe of his paſſion , whereat he was not preſent . And Iohn recounteth the whole vnto him.

7. In this ſort the ſorrowful Diſciples relate amongst them , all the ſufferings of our Lord Ieſus , now one now another, as they come vnto their mindes, paſſing ouer al that day in ſuch like diſcourſes of his death & paſſion. Blessed Lord, how attentively did they liſten vnto thole wordes. O how often did our Lady ſay , at the end of ech diſcourſe , Blessed be my Sonne Ieſus , eſpecially when the heard of the inſtitution of that moſt bleſſed and noble Sacrament, wherin he gaue them vnder the forme of bread, his bleſſed body to eate, & vnder the forme of wine , his moſt precious bloud for to drinke : verily we may belieue , that both ſhe and

the

the rest , were so greatly moued with the admiratiō thereof, that their very hartts were ready to melt within their bodies , breaking forth into abundance of teares, at the remembrance of that most high and burning loue, which did so evidently declare his excellent charity.

8. But omitting so noble a mystery at this present , let vs returne to thinke this day vpon the excessive sorrow and lamentation , made by that most blessed cōpany , & to haue compassion on them. O now great a grieue wa it, to see that right worthy Lady of all the world, together with the Princes of holy Church. & only Captaines of the army of Christ to be smitten with such feare & sorrow, that they are forced to hide themselves in that little house , not knowing in the world what to doe, saue only to comfort themselves, in rehearsing the wo des and deeds of their Lord and maister , But how soeuer it fared with the rest , our Lady stood alwayes firme and stable, in

the



the certayne hope of the resurrection of her blessed Sonne, and in her all-one remayned the fayth of this point vpon the Saturday, for which respect the Saturday by holy Church is especially celebrated in memory of her: yet was her comfort mixed with some distresse, when she thought vpon the bitter passion of her Sonne.

9. When the sunne was set, and that it was lawfull for them now to worke, Mary Magdalen, and the other Maries, went with her to buy more pouders, wherewith to make most precious oyntments, to annoint his body: because by the commandement of the law, they were obliged to keep the Sabbath day, from the sunne rising, vnto the sitting of the same. Behould heere how they walke togeather in dolefull wise like mourning widdowes, to some Apotecary, whome they knew to be a good and deuout man, & one who would gladly serue them of the best, & satisfy their desire in such a matter.

10. Hauing chosen the most pre-

rious

ious oyntments that they could find and payd for them, presently they returned home, applying themselves to worke and compound those aromaticall spices, in the best manner that they could; Where behould how truly they labour for our Lord, alwayes weeping and sorrowfully sighing: and how our Lady and the Disciples stood and beheld them, and peradventure also, helped amongst them. But night being come, they left off working, & with-drew themselves to take their rest, which yet our Lord knoweth how little it was. Beseech the B. Virgin, to bestow on thee a little of that most pretious oyntment, wherwith that sacred body was annointed, that thou mayst with true compunction and teares of thy hart, bewaile togeather with her, his bitter paynes, death and passion. Amen.

**Ee****DO.**

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## DOCUMENTS FOR VS.

1. **VV** Hen we consider the great sorrow of our B. Lady and of those other deuout persons, who spent foure and twenty whole houres in thinking vpon the death and passion of our Lord, and bewailed the same with so many teares: what a shame and confusion is it for vs, who thinke it so painfull to spend one only houre and scarcely ined in all our life one only teare to bewayle his death?

2. Peter who was the first that publikely denyed his Mayster, had an especiall care to be the first, who publikely would confesse his fault, and by his good example induce others to doe the like. Many there be who giue publike scandall, but few who are carefull to make publike satisfaction as S. Peter did, and to induce others by their example, vnto amendment.

3. Our B. Lady and those with  
her,

her, tooke so great content to heare those things, which did set forth the burning loue of our B. Sauour, that she built forth into many teares; Accustom thy self to giue eare to those things which may moue thy hart vnto compunction of listening vnto those thinges which may induce thee to dissolute laughter. For better it is (as the Scripture sayth) to go to the house of mourning, then of mirth.

4. Though Christ were dead, yet the fayth of the resurrection remayned firme in our B. Lady, when it was quite extinct by feare in all the rest. Doe thou firmly recommend thy selfe to her, especially at the houre of thy death, beleeching her that when those deadly feares doe most affright thee, she would preserue thy fayth, that it may euer liue in thee as it did in her, although it should fayle in thousand others.

5. The deuout women were not content that they had once annointed our Lord, but they went againe



to procure other aromaticall spices. Euen so we, if we truly loue our Lord Iesus, we should not content our selues with that which we haue done in his service, and with the vertues we haue already, but to endeaour alwayes to goe forward from vertue to vertue.

*How our Lord descended into Limbo,  
to deliuer the Fathers according to  
the Article of our Creed.*

## CHAP. LXVI.

**T**HAT worthy Prince and mighty conquerour Iesus, had no looner giuen vp the ghost & breathed forth that last gaspe of life vpon the Crosse, but his holy Soule instantly descended downe to hell, togeather with his Diuinity, accompanied with an infinite multitude of Angelicall spirits, illustrating with his glorious beams, all the obscure corners of that dun-

geon, ful of darknes & of the shadow of death. The malignant spirits, dwelling and continually running vp and downe in those costes, were offended at so great a splendour, & all amazed & affrighted, they ran away not hauing the force or power to endure his presence. They were likewise pursued of the Angels which attended on our Lord: in such sort, that those miserable fiendes were almost afraid that they should be driuen forth of hell, as they had been before out of heaven.

2. At the entry of this victorious, and triumphant Lord into this infernall lake, the darknes ceased, and a glorious light was spred through out in euery place. Whereupon the holy Fathers, as wakened from a long and profound sleep, heard the songs and melodies of the Angells, and withall enioyed an vnaccustomed brightnes and splendour, with a most odoriferous smel and sweet contentment, such as they neuer smelt before. Then with their spirituall eyes, they saw our Lord Iesus enter in, with

a maiesty most diuine, enuironed with an innumerable multitude of Spirits, full of glory. Whereupon they forth with vnderstood, that he who came to visite them, was the true Sonne of Almighty God: wherefore prostrating themselues vpon their knees, they adored him, with all the reuerence that was possible for them, of wordes, of reioycing, and of thankesgiuing. And our Lord on his part saluted the most louingly, calling them his Fathers, brothers, sonnes and dearest friendes, cōforting them with diuers spirituall speeches and discourses, shewing them his diuine countenance which they so long tyme had desired, able to saue them, and to make them peperually blessed by that glorious vision.

3. Ponder heere how great the goodnes of this Lord was, that he would himselve in person goe downe to hell; how great his charity, and humility for he might haue brought them from thence by his only word,

as he brought Lazarus forth of the graue , saying only vnto him : *Lazarus come forth* : or haue sent an Angell for them , to haue brought them to his presence wheresoeuer he pleased , yet would he not , but would that his owne soule , really and verily should descend to hell , to visit his chosen friends therein , both to discover the loue which he bare vnto them , and the great account which he made of them ; by vertue wherof that obscure prison , was turned into a most pleasant paradise , all that company of holy fathers , with such mirth & ioy as cannot be spoken or imagined , oftymes fell downe before him , worshipping him & honouring him with wondertull ioy , thanking him that he vouchsafed so graciously to set the free from the thraldome of sathan , & to impart vnto them that ioy and blisse , wherof they had been so long deprived .

4. Consider next and wonder , with what hymnes of ioy and songes and canticles of iubilation , those



holy Fathers exhibited themselves before our Lord: first Adam and his progeny, and after him, Noe, Abraham, Moyses and Dauid, with all the other holy fathers, and ancient prophets, praising and lauding our Lord Iesus, and saying vnto him as hereafter followeth: Thou O Lord art our illumination, thou art our God who hast most graciously deliuered & laued vs. Thou hast driuen away all darknes from vs, and hast broken asunder all our bondes. Thou hast destroyed the gates of brasse, and the barres of iron thou hast broke. Thou hast visited those that sate in darknes, and in the shadow of death. Let therefore the mercies of our Lord confesse to him, and his marvellous workes to the childten of men: and then falling downe they all adored him.

5. Then our Lord answered vnto them: Harken O my people vnto my law, peace be vnto you and eternall ioy. I am your Lord your God, who brought you out of the land of Egypt, out of the house of bondage. Be quiet  
and

and see, for I am God who hath created, redeemed, and saved you. For your salvation I descended from heaven, and have remained poore and in labours from my youth. Those who should have received me, have severely scourged me, they have digged my hands and feet, and have also numbred all my bones. They gave me gale to eat instead of meate, and vineger to quench my thirst. Lastly I slept and was buried, my flesh reposeth as yet in peace but the Lambe that was slaine will arise againe, he who hath redeemed you to God in his owne blood, will rise againe, blessed be his holy name, and let all the earth say, Amen.

6. Then the holy Fathers made answer saying: O Lord, thou art made our refuge from generation to generation. If thou hadst not holpen vs, our soule had for ever dwelt in hell: but thou O Lord God hast been mindfull of vs, thou hast redeemed vs with thy pretious blood, and hast shewed the light of thy countenance

vpon vs. Let all the earth adore thee O God, and singe plalmes of iubilati-  
on to thy name O Lord. And then  
againē falling prostrat before him,  
they all adored him. And in these &  
such like hymnes & canticles of ioy,  
they stood before our Lord in Lim-  
bo till towards the mourning of his  
resurrection, and all the Angells re-  
ioycing with them.

7. After that he had thus comfor-  
ted those holy soules by his glorious  
presence, with sundry louing discour-  
ses, and the reuelatiō of many diuine  
mysteriēs, at the last he brought the  
forth of that lake without water, by  
the vertue of his bloud; and so with  
them, as also with those whome he  
drew forth of purgatory, he departed  
from that prilon, leauing the diuells  
quite confounded. Then he ascen-  
ded vpon the earth, & led them into  
all the places where he had endured  
ought of his painfull passion, which  
gaue vnto them great contentment.  
But principally he caused them to  
behold his Crosse: & lastly brought

them

them to his sepulcher, there to visit his blessed body.

8. Ohow amazed were those blessed soules, to see the diuinity personally vnited to a dead body? at which sight they fell downe and all adored, it, for honour of the diuinity which corporally dwelt therein. How did they maruell and reioyce, viewing all the woundes, blowes, scourges, and scarres which they beheld within & without that blessed body? Meane while our Lord with a spirituall voice, recounted vnto them how much he had endured for them, discomfiting particularly vpon euery paine he had sustained in that his body, & shewing them (one after another) all the marques and woundes thereof. What astonishment, & what sweet contentment was this vnto them! From thence our Lord went gloriously before them, and led them with him into the Paradise of delightes, where Enoch & Elias doe remayne as yet alive, expecting the coming of Antichrist: who likewise knew him, and



were greatly comforted in his glorious presence, & in the sight of that blessed company.

9. Now when it drew towards the the dawning of the day vpon the Sunday mourning, which was the third day after his passion, our Lord Iesus spake vnto the holy Fathers saying: It is now high tyme that I raise my body from death to life, and therefore will I now goe, and take the same againe vnto me. And therewith they all falling downe, and adoring him in lowly wise, said vnto him: Goe our good Lord and king of glory, for we greatly long to see thy B. Body aliue, which thou already hast shewed vs dead.

10. Then in an instant, flew the soule of our Sauour vnto the sepulcher, and all those holy Fathers followed him. Being there, by and by his blessed soule entring into his dead body, reuiued it from death to life, and changed & transfigured it, much more gloriously then it did before in the mount of Thabor. O how greatly

amazed

amazed were those holy Fathers whē they beheld this new miracle, the beginning of immortality, and the accomplishment of mans felicity. Then said our Lord vnto them: Behould your Sonne (O venerable Fathers) who hath satisfied for you. This is the body which I haue taken of you. These are the woundes which I haue suffered for you. Behould your desires are now accomplished. Your imprisonment is now ended, heaven is ready to be opened, my Father is appeased, the world is iudged, and the prince therof is expelled. Behould the great loue which I haue borne you, & how dearly you haue cost me. And then they all falling downe, with infinite thanks adored him.

11. Let vs beseech Christ our Redeemer, that sith he vouchsafed, with so great charity to visit and deliuer those holy soules, out of the hands of the Prince of darknes, and to lead them with him into his glory; that through the same benignity, he would vouchsafe to visit thine, & deliuering

liuering it forth of the darknes of its finnes and imperfections , to fill the same with all vertues and celestially guiftes : that being deliuered forth of the handes of thine enimies , thou maist worthily serue him , and together with those holy soules , maist see him , & praise him in his kingdome of glory , Amen.

### DOCUMENTS FOR VS.

1. **C**hrift first descended from heauē into the inferior parts of the earch and after ascended vpon high . So we , if with him we will be exalted , it is first meet , that we humble and submit our selues vnder all others , that so we may afterwasds ascend on high .

2. If Christ our Lord disdained not to goe and visite those interior parts , to deliuer forth those holy Fathers : neither ought we to disdaine , for the help & comfort of our neighbour to visit prisons , hospitalls , and to conuerse with all , althoughe

they

they be poore, and despied persons.

3. The holy Fathers, many thousand yeares expected with patience and confidence the coming of Christ, Whence learne thou to haue patience and a firme confidence in Almighty God, finding thy selfe assaulted with any sorrowes or afflictions: neither be thou weary because of their long continuance, seeing there is no tyme so long which cometh not at the last, nor any euill which hath not an end, like as the long imprisonment of those Saints, had at the last an happy end.

4. Let vs support with patience, all the troubles and miseries of this life, although they be many, and flowing in teares, being assured that in the other life we shall reape in ioy, and gather vp an abundant fruit: as Christ gathered by his passion, freeing so many soules with great consolation.

Of



*Of the glorious Resurrection of our  
Lord Iesus. And how he first appea  
red to his B. Mother. Matt. 28. 5.*

## CHAP. LXVII.

**L**EAVING a part the ge-  
nerall resurrection of the  
iust ( wherein they shall re-  
ceave the complete reco-  
pence of their trauailes ) neuer was  
there, nor neuer shall there be a day  
of greater or more generall ioy, then  
the day of the resurrection of Iesus-  
Christ, for as much as there is none  
in the whole world but may haue  
participation in this ioy : for this day  
it is, wherein reioyce both Angells &  
men, the liuing and the dead, heauen  
and earth, yea hell it selfe, and all  
creatures had part in this ioy ; For  
like as in the death of their Creatour,  
all gaue signes of sorrow and sadnes :  
so in his glorious resurrection, all  
shewed forth signes of ioy and glad-  
nes.

nes Hence worthily doth the Church on this day, sing with ioy and exultation laying; *Hæc est dies quam fecit Dominus, exultemus & lætemur in ea.* This is the day which our Lord hath made, let vs reioyce & be glad therein.

2. Vpon the Sunday therefore, early in the mornin; before it was day, came our Lord Iesus in soule to the sepulcher where his blessed body layd, enuironed with an honourable company of holy Angells which attended vpon him: And behould a great earth quake being soudainly made, and he resumming his most sacred body, rose gloriously vp throgh his own vertue; and immediatly wēt forth of his graue miraculously (fast sealed and closed, as the Scripture sayth) as he went forth of his mothers wōbe, neuer opening her chaste and virginall closures. That blessed soule was no sooner entred into that sacred body, but presently it communicated vnto it those glorious flowries of Clarity, Immortality,

Im-

Impassibility and subtility , rendring it a thousand tymes more shining & resplendent, the the Sūne. Hence that body , which a little before was deformed , and all obscure , after farre surpassed the beauty of all other bodies in the world .

3. About the same tyme , Mary Magdalen , Marie of Iames and Mary of Salome ( first asking leaue of our B. Lady ) went towards the sepulcher of our Sauour , bearing with them many pretious and aromaticall spices , which they had prepared to annoint his body : but our Lady remained at home, making her prayer in manner following .

4. Most gentle Lord, Father everlasting and full of pittie , it is well knowne vnto thee , how my blessed Sonne is dead , buried , and cruelly crucified betwixt two theeues : and how after he had commended his soule into thy holy custody , that I holp to bury him with mine owne hands , he who was all my good , all my desire , and all the comfort of my

soule

soule. But O Father of mercy & God of all consolation, although it pleased thee not then to deliuer him from so painefull and cruell a death, yet that being now past, and all thinges accomplished according to thy will and pleasure, I beseech thee to restore him to me agayne. Blessed Lord, where is he now, and why delayeth he so long to come vnto me? Send him, I beseech thee, soone vnto me, for my soule cannot rest vntill I see him.

And thou my sweet Sonne, where art thou, what doest thou, why staiest thou so longe, before thou come? Thou promisedst me, that thou wouldest rise againe the third day, & is not this (my deare Sonne) the third day? Rise vp therefore all my glory, all my good, and returne vnto me. Aboue all thinges I desire to see thee. Let thy returne comfort me, whose departure did contristat me. Returne therefore my beloued, come Lord Iesus, come my hope, my solace, O my sweet Sonne, come



volume.

6. Whilst our Lady was thus praying, and sweetly inedding her tender teares, loe suddainly came our Lord Iesus; And first strengthening her corporal sight to be able to behould him, he appeared vnto her in white vestments, and with a bright, beaurifull and louely countenance, and saluted her saying: *Salve sancta parens. Hail: holy Mother.* And the immediately turning her, said: Art thou my blessed Sonne Iesus? & there withall kneeling her downe, she adored him. And he againe honoring her said: My most deare Mother, it is I, I am arisen, and now behould I am with thee. After they arising vp, she with ioy imbracing him, & strongly straining his hart to hers, with vnspeakeable ioy rested vpon him, and he most louingly sustained her.

7. Ponder here the greatnes of ioy which at that present possessed the breast of the B. Virgin, and how vpon a suddaine, all sadnes being expelled, that holy soule of hers

became

became serene, and the teares of sorrow, turned into tears of ioy. For if that great Patriarch Iacob, so much reioyced, after he vnderstood that his sonne (whome he bewayled as dead) liued, and ruled ouer the land of Egypt: how great shall we thinke the ioy of the Virgin to haue been, when she saw her Son (whome a little before she left dead) to liue, to haue overcome death, and to haue triumphed ouer hell?

8. Afterwards they sitting down, our Lady curiously, and diligently viewed his face, the wounds of his hands and feet, & euery where, asking if now he felt no further paine. To whome he sayd: Reuerend Mother, all manner of paine is departed from me, death, sorrow, and all torments I haue quite overcome, so as I shal neuer hereafter feele them more. Then she to him: Blessed be thine eternall Father, who hath giuen thee agayne vnto me, and his name be prayesd & exalted, for euer & euer.

9. Our Lady further asked of him

why

why then he still retayned the scarrs ,  
sith the paines were taken quite a-  
way ? To whome he answered : My  
deare Mother, this I do , in testimo-  
ny of mans redemption, & to moue  
the rather towards them, the bow-  
ells of the diuine mercy . This like-  
wise I do for a greater glory to myne  
owne body, for these markes are set  
in my flesh, as beautifull flowers in a  
field, and as the starres in the midst  
of Heauen .

10. Last of all, I haue reserued  
these woundes and scarres, to giue  
assurance to all sinners, that I haue in  
me an euerlasting memory of them,  
and that they were made in me for  
their saluation . O how great occa-  
sion of ioy , did these sacred woundes  
minister to his B<sup>r</sup> Mother, when she  
vnderstood this answere of our Lord  
And how great consolation do they  
minister euen to this present, to all  
true louers of Iesus Christ, Blessed  
were those eyes which were worthy  
to behould those woundes, & happy  
those lippes to which was graunted

to sucke from them that most delici-  
ous hony, which flowed forth of that  
draine rocke: but especially most  
blessed be he who bore them for vs,  
for euer and euer, Amen .

DOCUMENTS FOR VS.

1. **T**He holy women went very  
early in the mourning with  
pretious spices vnto the se-  
pulcher; blessed are they who conse-  
crate the beginning of their life to  
Christ our Lord, beginning to serue  
him frō their youth, for out of doubt  
such shall find him; according to  
Scripture which saith: *He that wat-  
cheth to me from the morning, he shall  
find me.*

2. Our B. Lady being in high cō-  
templation, & hauing a most feruent  
& longing desire to see her Sonne, he  
forthwith thewed himselfe vnto her,  
withal the glory & brightnes his bo-  
dy had. That thou maist know, that  
according to the greatnes of seruour  
which is in thee, God will manifest

him.



himselfe vnto thee.

3. Christ after he was risen, left his sepulcher, nor remayned any longer therein. If we after that we are raised to the life of grace doe not fly the occasions of our former sinnes, we haue not as yet fully left the stinking smell of our former sepulcher, nor are truly risen with Iesus Christ.

4. Christ arising from the dead, left the conditions of an eathly body, and inuested himselfe with the dowries of one glorious: Euen so we, if we will truly arise with Christ, we ought to inueit our selues with the like dowries. With Clarity, shining before our neighbour by good workes. With Impassibility, by mortification of our senses. Agility, by promptnes in all thinges appertayning to Gods seruice. With Subtily, renouncing all thinges that are terrestriall, and wholly aspiring to thinges celestiaall.

*How Mary Magdalen, and the other  
 Maries went to the graue of our  
 Lord Iesus. And how the Angels  
 appeared vnto them. Mat. 28. 5.*

## CHAP. LXVIII.

I. **M**ARY Magdalen & the  
 other two Maries, early  
 in the morning tooke  
 their way towards the  
 graue of our Lord Iesus, as hath bene  
 said. And when they were without  
 the gate of the Citty, they called to  
 mind the afflictions and paines of  
 their beloued maister, and in all pla-  
 ces where any thing of marke was  
 done against him, or by him, there  
 they rested themselves a little & knee-  
 ling downe and kissing the earth, sent  
 forth many bitter sighes to heauen,  
 and with teares sayd: Heere we met  
 our deare maister with the Crosse v-  
 po his shoulders, when his B. mother  
 fell into a sound for sorrow: Heer he

looked back, and spake to the womē of Hierusalem, that wept and lamented for him : Heer he fell downe vnder the Crosse for very faintnes: Heer it was, where the wicked tormentors enforced him to goe forward with violent hast : Heere they stript him starke naked: And heere they nayled him vpon the Crosse. And then with great lamentations and with abundance of teares, falling downe vpon their faces, they adored and kissed the holy Crosse, as yet besprinkled with the pretious bloud of our Lord Iesus.

2. Then rising vp, they went towards the sepulcher, saying : Who shal help vs to role away the heauy stone from the doore of the monument ? And looking, they saw the stone to be remoued, and an Angell sitting therupon, who said vnto the. *Fear e yee not, I know you seeke Iesus who is crucified, he is not here, for he is risen.* But they ( deceaued of their hope, for that they thought to find the body of their Maister ) taking no heed to

the

the wordes of the Angel, with great heauines and sorrow, returned back to the Disciples, telling them that the body of our Lord was taken away, and that they knew not where to find it. Then Peter and Iohn presently ran vnto the sepulcher; Where behould how they all begin to runne, they, Mary Magdalen, & her companiōs, al of them hasten to seeke their Lord, their hart, their loue, and their whole life, yea they runne with speed, for the feruent loue they beare vnto him.

3. When they came vnto the sepulcher, looking in, they found not there the B. Body, but only saw the winding cloathes, wherein before it had been wrapped, and the napkin which had bene knit about his head. Thus sought they their Lord in his holy sepulcher, but found him not, nor knew they else where for to seeke him; wherfore with great grieve and many teares, they withdrew themselves a little aside, full of sorrow and desolation.



4. And albeit that the two Apostles returned back, as it were in manner of despaire, yet the three Maries aforesaid remained still: & a little after looking downe into the sepulcher, they saw two Angels, sitting in white stoles, who said vnto them: *Why seeke yee him that is liuing, among the dead?* But they neither then also, tooke any heed to their wordes, nor receaued any comfort at the sight of the Angels, in that they sought not Angels, but him who was the Lord of Angels. For as much therefore as they could not find him, two of Maries companions, full of griefe and heauines of mind, and withal affrighted at that heavenly vision, withdrew themselves a little aside, and sitting them downe, made their moane one to another.

5. But Mary Magdalen, not knowing in the world what to doe (for without her maister she could not liue) and neither finding him there, nor knowing else where to goe to seeke him, she stood without the grane bit.

ue bitterly weeping, yet euer and anon looked in, for the still perswaded her selfe she should find him there where she had holpen to bury him with her owne hands. She sorrowed first, when her Maister was taken from her by his death, But yet this crosse and sorrow found some comfort, such at the least sure she was she might haue him dead: but now, when she can neither haue him, nor find him, so much as dead, her very soule is full of sorrow, and she quite excluded from all comfort.

6. Then the Angell said vnto her: *Woman why weepest thou, whome seekest thou?* And she sayd. *I haue taken away my Lord, and I wot not where they haue layd him.* Behould the wonderfull working of perfect loue. A little before she vnderstood of one Angel that he was risen: and then of two together, that he liued; to all which, she (as one that did not vnderstand their words) answered. *I wot not*: whereof loue alone was the cause; for as Origen sayth, her hart & her soule were

not there where her body was , but there where her loue was , to wit , with her Lord and Maister Iesus , and therefore she tooke no pleasure , to thinke , to speake , or yet to heare , but only of him . Rightly therefore returned she the answer : *They haue taken away my Lord , and I wot not where they haue layd him ; him alone I seeke , for his sake I lament , and he alone can comfort me .*

7. She further sayd ; Alas , what shall I doe , or whither shall I distressed goe ? I will neither giue sleep to mine eyes , nor rest to my feet , vntill I haue found him forth whome my soule loueth . Forlorne that I am , where is my ioy ? Where doth my loue lye hid ? What shall I doe without him ? It is death vnto me , to depart from his sepulcher , and to tarry by it , is an inconsolable dolour : yet better is it for me to tarry heere , and heere to dye , that so at least I may be buried besides the sepulcher of my Lord , for this alone shall be a great blessing vnto me , to be buried fast

by my Maisters side . Whilest she thus wept , and tooke regard vnto the Angells , her louing Lord could no longer detayne his presence from her , but appeared vnto her in manner following .

DOCUMENTS FOR VS.

1. **T**He going of the three Maries early in the morning to annoint our Lord : signifyeth the seruour of those that faithfully seeke him : who goe to the sepulcher, to see by meditation, to lament by compassion, & to annoint by deuotion, him who suffered for our sins.

2. The two Disciples came to see the sepulcher , but they did not tarry there , and therefore for that tyme , deserue not to see Christ . But Magdalen perseuered , though the Disciples departed , whence she deserued before the rest , to see our Lord God who doth not reward our works, vnlesse we doe perseuere in them, for perseuerance is the perfectiō of any good



worke.

3. The Angells sayd vnto the women: *Why seeke ye e him that is liuing, amongst the dead?* They seeke the liuing amongst the dead, who themselves being good, yet for some former acquaintance, frequent the company of those that be bad. They also seeke the liuing amongst the dead, who being Catholikes, for vaine respects, conuerse with heretiques, for such may rightly be sayd to seeke the liuing amongst the dead.

*How our Lord Iesus appeared to  
S. Mary Magdalen.*

## CHAP. LXIX.

**O**VR Lord Iesus-Christ, hauing first appeared to his B. Mother (as hath beene sayd) amongst other amiable discourses which past betwixt them, he recounted vnto her the great desire and feruour wherewith Marie

Mag-

Magdalen then sought him at his sepulcher, and sayd that he would geue thew him selfe vnto her, so to comfort her. Whereof our Lady, exceeding ioyfull, sayd; My blessed Sonne, you shall doe right well, depart in peace, and goe to comfort her, for the loues you most dearly, & is most sorrowfull for your death. But I beseech you be myndfull to come agayne to me to comfort me; and so the tenderly and louingly imbracing him, let him depart.

2. Then presently, and in a moment was he in the garde where Mary Magdalen was, and sayd vnto her: *Woman, whome seekest thou, and why weepest thou?* But O good Iesus, why dost thou demand of Marie wherefore she weepeth? Did she not see but three daies since thy hands wherewith thou often blessedst her, and also thy feet which she had kissed with so great loue, and which she had watered with her teares, to be nayled to the Crosse with boisterous nayles, & dost thou aske her, why she wee-

peth? Doth she not now see her selfe deprived of say B. Body, which that she might take some comfort therein, she came to annoint, and dost thou aske her why she weepeth? It is for thee she weepeth, thee she seeketh, nor can she be comforted vnles thou say vnto her hart, I am he whom thou seekest.

3. Mary Magdalen not knowing who it was that spake vnto her, but all distracted, and drunke with loue, supposing it had been the gardner, sayd: Syr, if thou hast taken him away, tell me where thou hast layd him, that I may go and bury him. For although our Lord was not an ordinary gardiner as others are, yet (as S. Gregory sayth) he was so indeed to her spiritually, for that it was he who planted in her hart, those plants of vertue, and of such burning and feruent affection as she there expressed.

4. At the last our Lord Iesus, hauing compassion of her teares & exceeding sorrow, called her familiarly by her name & said: Marye Which

word alone, healed al her former sorrow : and forthwith she , as well remembering and knowing his naturall voice , with vnpeakeable ioy spake and sayd. *O Rabboni.* *O Maister .* You are he whome I so long haue sought for, and with such sorrow as you see, why then haue you concealed your self so long from me ? And presently running and falling down at his holy feet , she would haue kissed them. O strong and impatient loue, it sufficed not Marie to see Iesus , nor to speake with Iesus, vnles she also touched Iesus.

§ But our Lord willing now to lift vp her hart to his Diuinity , and that she should no longer seeke him in earth, after the wonted manner of his humanity , sayd vnto her: *Touch me not , for I am not yet ascended to my Father.* As if he had sayd, I am not yet ascended in thy soule by faith & belief that I am God , and in all things equall to my Father , and therefore touch me not in this vnperfect manner, but go and tell my brethren, that



I ascend to your Father , and to my Father , to your God , and to my God .

6. Then our Lord discoursed further and more familiarly with her , saying : Dost thou not remember my beloued daughter , how I told thee before my passion, that I should rise againe the third day from death to life , why then didst thou so sorrowfully seeke me in my sepulcher ? To whom with great submission she answered, saying : Verily my good Maister, I assure you that my hart was so repleat with sorrow for the bitter paines of your death & passion, that forgetting all other things , I onely thought on your body dead, & on the place where I had buried it : and for this cause , I brought with me this pretious oyntment to annoint the same. But blessed be your almighty power, wherby you haue vouchsafed to rise vp your selfe, and to come vnto vs for to visit vs. In this manner did those two true louers cōuerse together with vnspcakable ioy & con-

ment to both their harts. And Mary Magdalen curiously beheld his most glorious body, & humbly propounded sundry questions and demands vnto him : & he in all things satisfyed her, to her singular comfort.

7. And heer we may piously suppose, that although our Lord at the first beginning, seemed somewhat strange vnto her, as though he would not let her touch him, yet it may be thought that she did touch him familiarly before he departed, and freely kissed both hands and feet: for doubtles he would in no wise discourage her, but rather comfort her, sith his affection was so great vnto her as that after his deare & beloued mother, he would first before all other, appeare vnto her and visit her. That blessed Lord therefore, who is alwaies most benigne & full of sweetness, especially to such as truly loue him, spake not those wordes in any vnkind or reprehensiu manner, but to shew himselfe such vnto her, as he

was

was in her hart, or to rayse vp her mind from things earthly, to things heauenly; and that the loue and reuerence which she gaue vnto him, might now be yielded to his diuinity, as it was before to his humanity: wherefore misteriously (not reprehensiue) did our Lord forbid her for to touch him.

8. After awhile, our Lord said vnto her, that he must go from her to visit others? Then Marie Magdalen (as one that neuer would haue departed from him) sayd vnto him. My good Lord I now perceauē, that try conuersatiō will not be with vs as it hath been heeretofore, but I beseech thee (my good Mayster) to be alwayes myndfull of me, and of all the singular benefits which thou hast bestowed vpon me, that they may neuer perish in me; as also of the loue and familiarity which thou hast shewed vnto me. And our Lord answered her saying: Feare not my daughter, but confide and remaine constant, for I will euer be with thee, & neuer will

for.

forlake thee.

9. Then deuoutly receauing his holy blessing, he vanished from her: and she went forthwith to her fellowes, and tould all these things vnto them, who were exceeding glad to heare of their Lords resurrection, yet sorry that they had not seen him, as well as she: but our mercyfull Lord suffered not their sorrow long to last, but full soone did comfort them, as is to be seene in the Chapter following.

10. And thou earnestly beseech our Lord, that sith he is so good and so sweet to those that diligently seeke to finde him, nor neuer despiceth those, that truly put their trust in him, that he would grant to thee such grace, whereby thou mayst after the example of this holy woman, loue him with all thy hart, seeke him with all thy forces, and hope in him with all thy soule, that so thou mayst deserue to be beloued againe of him, to be sought of him, to be found by him, and that in all thy necessities,

thou



thou neuer be repelled from him. Amen .

## DOCUMENTS FOR VS.

1. **T**Hrough the force of loue , Mary Magdalé belieued that she was able to beare a dead body that was so heauy : & although women are vnapt to beare burthens, and more fearefull to beare dead bodies, yet she supposed all this to be light through the greatnes of loue : for nothing seemeth hard to those that feruently loue .

2. Mary Magdalen supposed our Lord to be a gardner. He was indeed to her a gardiner spiritually , for that he had pluckt vp by the rootes the bries of infidelity and iniquity , and had planted and sowed the flourishing seedes of faith & vertues in her hart : beseech our Lord to be such a gardner vnto thy soule.

3. As soone as Mary Magdalen knew our Lord, she ran incōsiderately to imbrace him, but he put her from him with these wordes: *Touch me not,*

but goe and tell my brethren : that hence we may learne , that our Lord doth not gme vs consolation , that we should indiscretly seeke our selues therein, but that being assisted thereby , we should study to help and cōfort others .

4. Christ saying to Mary Magdalen, *Goe and tell my brethren* : gaue to vnderstand, that the glory of his resurrection, had no way changed his gentle condition , but shewed them greater signes of loue, in calling them by the name of brethren: learne thou by this example, that no estate of dignity do so puffe thee vp , that thou despise others , but be as friendly to them, as thou wast before .

How

How our Lord Iesus appeared to the  
three Maries together : and  
after to Ioseph of Arima-  
thia, & Iames the lesse.

## CHAP. LXX.

1. **M**ARY Magdalen de-  
parting with great ioy  
of mind from the sepul-  
cher, and telling her o-  
ther companions, what had hapened  
vnto her, they were greatly inflamed  
with burning affection to see their  
Maister: who weighing the exceeding  
feruour wherwith they went so early  
to seek him, would needs goe meet  
them : and saluting them curteously,  
said, *Auete*, that is to say, *All haile vnto  
you.* And they so ioyfull of his pre-  
sence as cannot be spoken, fell dow-  
ne at his feet, imbraced them, and  
kissed the woundes thereof with ioy  
full teares.

2. O what incredible sweetnes

did

did they feele in this deuout fact,  
kissing with their mouthes those pre-  
cious woundes, which they went to  
embalme and annoint with so great  
desire, affection and loue. They went  
to the sepulcher to annoint Christ, &  
he in recompense of this their ser-  
uice, did much better annoint them,  
with the selfe same oyntment wher-  
with himselfe was annointed, which  
was with the oyle of gladnes, & with  
the deuotion of that diuine spirit,  
which he shed forth & powred vpon  
them. Afterwards they talked with  
him, and he with them in most fa-  
miliar sort of heauenly thinges, be-  
houlding his glorious body with vn-  
speakable ioy, which they beheld but  
three dayes before in so great paine,  
to their great discomfort.

3. Then said our Lord vnto them.  
*Goe tell my bretheren that they goe into  
Galile, there they shall see me.* Loe once  
again, how this good Lord & Mai-  
ster of meeknes, calleth his Disciples  
and seruants, by the name of brethe-  
ren! He calleth them brethren who  
by



by bloud and consanguinity he had allied as kinsmen to his owne body; he calleth them brethren, whom he had adopted to his Father to be his sonnes; he calleth them brethren, whom he had ordained to be heires with him in his kingdom: for blessed Iesu neuer omitted this special vertue, which as he alwaies highly loued & commended before his passion, so doth he now also still practise the same after his resurrection. For whosoever desireth to haue a sweet taste and feeling of heavenly thinges, and to find fruit and benefit by imitating the holy life of our Lord Iesus, he ought to be furnished with this singular vertue, so eminent in him who was the mirour of all vertue.

4. And here behould the louing care which our Lord had of his Disciples, for being in Iudea, he willed them to goe into Galile, saying that there they should see him. The reason whereof was, for that the country of Iudea was much molested, and the Disciples theselues who were therein

full of trouble and of feare. To the end therefore that they might enioy his blessed prefēce with greater quiet and contentment, he willed them to goe to Galile, a place of lesse disturbance, and much more quiet: to giue vs to vnderstand hereby, that he desireth that we seeke forth a quiet place, where we may conuerse with him alone in holy prayer and contemplation, and there enioy his gracious visitation; And the name of Galile signifieth also some such like thing, which is as much to say as Transmigration; for they who truly desire to see and enioy Christ, ought to transfer and change themselues, from vice to vertue, from trouble to quiet, and from this earthly habitation, vnto the heavenly.

5. Immediately as our Lord departed from the three Maries, he went and appeared to Ioseph of Arimathea who helped to take him downe from the Crosse, and afterwards laid him in honorable wise in his owne sepulcher: for which fact the Iewes

appre-

apprehended him, and shut him fast in a certaine prison carefully & strongly sealed, binding him to a post in the same prison, purposing after the sabboth day to put him to death. But our Lord Iesus appeared vnto him the same day, and wiping the teares away from his face, most louingly comforted him, and without breaking vp the locks, brought him back to his owne house in Arimathia.

6. O how blessed a recompence was this, for the labour which he had bestowed vpon our Lord. He holpe to bury him being dead, & our Lord preserued his life being iudged to dye. What ioy may we thinke holy Ioseph conceaued, to see that body so gloriously aliue, which he a little before beheld so disfiguredly wounded and dead? What thankses may we beleue he rended vnto our Lord, for hauing so especiall a care both of his life and liberty, and who so faithfully rewarded that little seruice, which he before had performed vnto him? He had great cause of sorrow when he

vnloosed

vnloosed Christ from the Crosse who was fastned therto, but now hath he great caule of ioy, to see himselfe vnloosed forth of that prison by the self same Lord now aliue, whom himselfe had vnloosed being dead.

7. After this he appeared to Iames the lesse, as is specified in the epistle to the Corinthians, who had vowed & sworne, that he would not eate a bit of bread, from that houre wherein he had drunk the chalice of our Lord, vntill he should see him risen from the dead. Iames therefore hauing fasted vntill the day of the resurrectiō, our Lord appearing, said vnto him, & to those that were with him: Lay the table, and set the bread vpon the board; Then taking bread into his holy handes, he blessed it & brake it, and after gaue it to Iames, saying: My brother, eate thy bread, for the Sonne of man is risen againe from the dead: this both Iosephus & S. Hierom doe recount, in his booke *de viris illustribus*.

8. Where behould, how he who

hun-



hungred not only after substantiall, but also after supersubstantiall bread, to wit Iesus, deserued to be cōforted and fed with both: for our Lord neuer suffereth those to want who hunger after him, but to those who hope in him, he giueth foode in due season, and filleth them with his benediction. O gratefull vow to Almighty God, which he himselfe would help to accomplish! O happy food after such a fast, where God is the guest and food it selfe. Let vs humbly beleech him, that we may make such vowes vnto him, as may be so gratefull vnto him, that he himselfe vouchsafe to help vs to accomplish them: and so to fast from food temporall, that we may be worthy to be fed with food eternall, Amen.

### DOCUMENTS FOR VS.

1. **C**onsider the care which Christ our Lord hath, to reward the labours of his seruants, and graciously to visit them, albeit he sō-  
times

tymes defer this visitation for a time : whence I will learne , neuer to desist from pious exercises, though this visitation be long delaid , for alwayes first or last, it is well repaid.

2. Christ saying to these women, *Goe tell my bretheren* , doth lay downe a forme of charity and humility vnto Prelates : according to that of Ecclesiasticus cap. 32. Haue they made thee ruler ? be not extolled but be among them as one of them.

3. By the death of Christ, the sinne of mankind is absolued , whence ensued, that as a womā procured death vnto man : so from the sepulcher a woman announced life to man : & a woman (who was the gate of death) by first preaching the resurrection, became to all, the gate of life.

4. Christ after his resurrection, intēding to shew himselfe to his Disciples, willed them to leaue Iudea, & to goe to Gallile, as a place much more quiet and free , whereby to enioy his B. presence : wherein the great abuse and errour of sundry persons is

to be seene, who suppose religious solitude and recollection from worldly affaires, little necessary to enioy more securely the B presence of Iesus Christ.

5. Ioseph putting Christ in his owne sepulcher, was for his paines, himselfe persecuted of the Iewes and put in prison: the more thou persistest in good works, the more the world will persecute thee; if hitherto it hath spared thee, belieue thou hast little profited in good workes.

6. S. Iames fasting three dayes after he receaued the chalice of our Lord: doth admonish vs of great abstinence and sobriety, both before & after we haue receaued the body and bloud of Iesus Christ.

*How*

*How our Lord appeared vnto Peter:  
and after returned to  
the holy Fathers.*

CHAP. LXXI.

I. **W**HEN Mary Magdalen and her fellows were returned home, & had told the Disciples of the resurrection of our Lord, Peter sorry that he had not seene him, and not able to rest for the vehemency of loue which he bare vnto him, departed from them, and tooke his way alone to the sepulcher, not knowing else where to seek him. Our Lord Iesus therefore, hauing compassion on his exceeding sorrow, appeared vnto him in the way as he went, saying; Peace be to thee, Simon Peter. And therewith Peter smitting himselfe vpon the breast, & prostrat on the ground with weeping teares, craued pardon for that he had



so cowardly forsaken him, & so thāfully denied him. But our Lord taking him vp, curteously imbraced him, and said vnto him: Be of good comfort and feare not, for all thy sinnes ate forgiuen thee: adding further: Peter, I knew thy weaknes much better then thy selfe, and therefor I foretould thee thereof: now therefore see thou goe & confirme thy bretheren, and confidently belieue that I haue overcome death & all thine enemies, atd I wil be alwayes with thee to the end of the world.

2. Thus doe our Lord and he stād together, and louingly discourse one with another, & Peter diligently beheld him, and attentiuely listned vnto all his sayinges. O what tender wordes did our B Lord vse vnto him, what wholsome admonitions did he giue him, and how greatly was the hart of the Apostle lightned with the sight and wordes of his louing Maister? How confirmed was he in faith, & how inflamed was he in his loue? And hauing receaued our Lords be-

nediction,

nediction, he returned home with exceeding ioy, declaring to our Lady and the other Disciples, al that which he had seene and heard.

3. Of all other men whom the Apostles and Euangelists doe commemorate, our Lord appeared first to Peter, & that for sundry reasons. 1. That he who first confest him to be Christ, might first deserue to see his resurrection. 2. That who fell for feare in the time of his passion, might first arise through the sight of his resurrection. 3. That by shewing himselfe vnto him he should know, that his sinne of triple deniall was pardoned, least otherwise he should haue despaired. 4. To confirme the order of his Apostleship, and to fortify him as head therein. 5. To shew him, how he should behaue himselfe to his owne penitent subiects, although they haue fallen or offended. 6 To giue to all sinners hope of pardon, & of mercy, shewing that he despised not sinners, how horrible soeuer their sinne had been.

4. Then our Lord Iesus departing from Peter, went presently to visit the Fathers, whom he had placed in the paradise of delights. He came therefore vnto them all glorious, in shining vestures like the sunne, with a great troupe of holy Angells in his cōpany. And the Fathers seeing him come a far off in so great glory, with wonderfull ioy, and with hymnes and canticles, receaued him saying: Loe our King is coming towards vs, come and let vs goe meete our Sauiour. He is the Prince of princes, & of his kingdome there shall be no end. The day of our sanctification hath shined vpon vs, let all of vs goe and adore our Lord; and all falling downe, they reuerently adored him, and deuoutly honored him.

5. After rising vp, and standing ioyfully and reuerently before him, they continued forth their songes of praises, saying: The lion of the tribe of Iuda hath ouercome: thy flesh O Lord hath florished a fresh. Thou art risen againe, O our glory, we will re-

ioyce

ioyce and be glad in thee, thy raigne is from generation to generatiō We will arise, and will exalt thy holy name. Our fore-runner is entred for vs, he is made our Priest for euer and euer. This is the day which our Lord hath made, let vs reioyce & be glad therein. Let vs sing to our Lord a new son, because he hath done wōderfull thinges. O what heavenly songes, and how great ioyes were there, where such a quire of Saints song together? O how good & delightfull had it been to haue beene present at these thinges, or to haue heard some least part thereof? Doe thou therefore approach if thou maist be permitted, and interpose thy selfe amongst these praises, or at the least listen a far off, and delight thee in them.

6. The houre of euening drawing nigh, our Lord Iesus said vnto them I haue compassion on my brethren, which are exceeding sorry for my death, and for feare are disperſed as sheep without a shepheard, and fer-



uently desire to see me, I will therefore goe and shew my selfe to them, I will fortify them and comfort them, and afterwards I will returne againe vnto you. And they all falling downe and adoring him, said: Our blessed Lord, thy will and pleasure be fulfilled: and forthwith he departed from them.

6. Let vs humbly beseech Christ our Lord, who with such sweetnes of inercy, receaued Peter being penitent, and hauing appeared to him, went to comfort with his presence, the soules of his seruants that were in Paradise: that both in his presence, and in absence, he be euer mindfull to comfort vs. Amen.

### DOCUMENTS FOR VS.

1. **A**lthough Peter knew what great persecution the Iewes would raise against the Disciples of Iesus-Christ, and that they had set a guard to keep the sepulcher yet he resoluied with himselfe to goe

to the same , to see that which the deuout women had tould vnto him : to teach vs , that we should not be deterred to exercise the actes of our holy fayth, for feare of those who persecute the same .

2. So great is the mercy of our Lord, that he was ready to haue receaued Iudas , and would haue appeared vnto him , as he did to Peter, after he was risen from death to life, if he had done the pennance that Peter did , be therefore a louer of true pennance , sith it is a thing so gratefull to our Lord .

3. I will learne by the example of S. Peter, to shew my self gratefull for the benefits receaued of God, & to make vse of them to confirme my brethren by myne example in true vertue, which I am bound to performe so much the rather, by how much I haue receaued a greater talent then others haue.

4. Our Lord hauing visited his Mother & other of his beloued friends on earth, would next go visit the sou-

les of the Fathers which he had placed in paradise: to teach vs so to loue our earthly friends, that they be no impediment to our conuersation which should be in heauen.

*How our Lord appeared to the two Disciples in the way to Emaus.*

## CHAP. LXXII.

1. **A**S two of our Lords Disciples walked towards the castle of Emaus and in a manner despayring of him, sorry for that which had be-falne, our Lord Iesus came and ioy-ned himselte vnto them in the guise of a pilgrime, and went along with them, asking them, answering them, and conferring with them of many particulars. Blessed are they with whome Iesus walketh, and with whome conuerseth truth and life for walking with the light, neuer can they erre or perish, by darknes of death

death. Behould and marke the manifest goodnes of our Lord, whose feruent loue could suffer his deare Disciples so to erre, or to abide in sorrow for his absence: rightly is he called a true and a saythfull friend, and a comfortable and louing companion, for he walketh and couer-  
seth with them sociably, he enquireth the cause of their griefe so gently, & he inflameth their harts so wonderfully, perfectly to remoue from them all doubt and infidelity.

.2 First therefore he sayd vnto them. *What are these communications that you conferre one with another walking, and are sad?* Blessed Iesus, wast thou peradventure ignorant, wherof these thy Disciples did conferre, and of the cause why they walked so sad & pen-  
sive? Doest thou expect that they should answer that they did talke & discourse of thee, and that they were sad because of thee, before thou manifest thy selfe vnto them., & comfort them with thy desired presence? But if this be not thy meaning, why then,



O sweet Iesus, dost thou by this demand, adde more sorrow to their present heauines, vrging them to speake of that, wherof they can neither speake nor thinke, without their greater grieve and sorrow? Thou wouldest therefore by this demand, giue occasion to thy Disciples to manifest their spirituall infirmity, which was no other, then ignorance of the holy Scripture, & defect of faith. And moreouer, that by how much more their sorrow increased, by calling to mind the cause thereof, they might afterwards be filled with so much greater joy and comfort when they should know thee.

3. Iesus therefore, beginning from Moyses and all the Prophets, did interpret to them in all the scriptures, the things that were concerning him. Where consider with what loue the Maister of matters wet berwixt those two disciples expounding vnto them the holy scriptures and giuing them withall interiour light to vnderstand them. O holy Disciples, if you had  

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knowne

known him who walked and talked with you, who was neither a Prophet nor an Angell, nor yet a pure man, but that Word which spake by the mouth of the Prophets, the Lord of Angells, and God himselfe, how would your harts haue melted within you throgh excesse of inward sweetness. O how many holy Kinges and Prophets, desired to see and to heare those thinges, which you haue now heard and seene, & were not worthy. O, and thou O my soule, how happy hadst thou been, if thou mightest haue heard that sweet discourse, and mightest haue beheld those sparkling flames, which issued forth of our Lords mouth, and the hartes of those Disciples which burned with loue.

4. Hence we are to gather for our instruction, that the same which our Lord Iesus did vnto these two Disciples bodily, the same doth he daily to vs spiritually. For whensoever we chance to fall into any perplexity, & to be oppressed with heavines of mind, if we thinke and discourse of

our

our Lord Iesus, we forthwith come to know and loue him, and to be ioyned in company with him; for the best medecin to comfort & lighten our harts in any tribulation, and to enflame them in the loue of our Lord and Sauour, is often to discourse of him, & often to remember him. This caused the prophet Dauid to say: O Lord how sweet are thy wordes vnto my lippes? much more sweet then the hony is vnto my mouth. Thy word is enkindled within me as fire, through the working of thy spirit, and I thy seruant haue greatly loued it: thus the royall prophet Dauid. It helpeth much therfore in the time of temptation, to thinke vpon the great goodnes of our Lord Iesus, of whom the self same Prophet saith: My hart waxed warme within me, with the fire of Christs loue; and the meditation of Iesus, shall burne in me the flames of perfect charity.

5. Consider next the wonderfull goodnes of our Lord Iesus, which here appeared, not only in his vnsp-  
akable

akable loue, but also in his maruel-  
lous meeknes, and behould in what  
curteous and lowly māner he goeth  
along with them; the highest Lord  
of all Lordes, euen with his very vas-  
falls as one of them, retayning still  
in his body glorified, the selfe same  
meeknes, which he practised before  
in his body vnglorified, that we  
should follow his example therein.  
Our Lord thus walking along, and  
talking with his beloued Disciples, at  
the last he fained as he would go fur-  
ther: which this he did the more to  
enflame their desire and affection to-  
wards him, and to be more feruent-  
ly with-holden, and detayned by  
them.

6. The two Disciples, very loth  
so to leaue the cōpany of their Lord,  
besought him to abide with them,  
saying: Tarry with vs, because it is  
towards night, and the day is now  
farre spent. And then behould how  
louingly he entreth into their lōd-  
ging with them, and afterwards ta-  
keth bread, blesseth it, and with his

holy



holy hands breaketh it and giueth it vnto them, & forthwith maketh himselfe knowne vnto them.

7. Thus doth this mercyfull Lord deale with our soules euery day, for in this wise would he be inuited of vs to dwell with vs, and affecteth to be drawne with feruent desires, and with holy meditations to remayne with vs. It behoueth vs therefore incessantly to haue in mynd the workes of mercy and of hospitality, such as heere the Disciples shewed vnto our Sauour, supposing he had beene a poore and needy pilgrime: for often tymes hath it come to passe, that holy people pittying the poore and needy, haue deserued to harbour the King of glory.

8. At the last, our Lord Iesus, desirous to visit and comfort other, of his distressed Disciples, who as yet had not seene him, tarried not long with these two, but hauing broken bread and giuen it vnto them, he sudainly vanished forth of their sight. Beseech our Lord that for the loue

which

which moued him, to illuminate and comfort these Disciples, he would vouchsafe to illuminate thy hart: that knowing what darknes thou art in, and how needfull his presence is vnto thee for the health of thy soule, thou mayst know after the example of these Disciples how to retaine him with a certaine holy violence within thy soule, that fed by his holy hands with the bread of life, in vertu thereof thou mayst return from the wayes of this world, & ascend to the mountayne of the celestiall Hierusalem, Amen.

### DOCUMENTS FOR VS.

**C**Hrist being Lord of the whole world, disdained not to walke in the habit of a pilgrime, to find forth & comfort these Disciples, although they were the least and inferiour to the rest: to confound vs, who are ashamed to conuerse with poore and abiect people, and desire only to haunt with honorable

## The life Christ

uable persons when  
we are oppressed with  
sorrow or spirituall  
troubles it is a singular reme-  
dy to shake to

reade, or to thinke of somewhat co-  
cerning God; like as these two Dis-  
ciples did, who being full of sorrow,  
and doubtfull for the death of Christ,  
discourfing of him, were illumina-  
ted, and receaved comfort.

3. A pilgrime disburtheneth  
himselfe of all things whatsoever not  
appertayning to him, he enquireth  
the neereft way, with great desire he  
tendeth towards his country, and  
auerteth his hart and eyes from all  
things which may hinder him: be-  
such a pilgrime, and Iesus-Christ will  
appeare vnto thee, and do to thee the  
things he did vnto these two. He  
will shorten the tyme by his sweet

Discourse He will shew the way  
by giving thee true vnderstanding  
and lastly will breake vnto thee, the  
bread of life, wherewith to refresh  
the Disciples compelled our

Lord

Lord (whom they esteemed for a pilgrime) to tarry with them, and to suppe with them: euen so we should not expect, vntill we are intreated or prayed of the poore, and of Pilgrims, but we ought to pray, and compell them, to receaue charity at our hands.

5. Euery one drawing neere to the euening of his death, may with hart, hand, & mouth, fitly say as these two Disciples did: Lord tarry with vs, because it draweth towards night, and the day of our life is now spent.

*How*



*How our Lord Iesus appeared to his Disciples who had secretly gathered themselves together for feare of the Iewes.*

### CHAP. LXXIII.

**T**HE two Disciples being thus comforted by the blessed presence of our Lord, forth with full of ioy, they returned backe vnto Hierusalem, & came to the place where the Apostles were secretly assembled for feare of the Iewes (Thomas only being absent) telling what had hapned vnto them in the way to Emaus! and vnderstanding likewise of them, how our Lord was risen, and had appeared vnto Simon. Whilest they were thus discoursing together, wa- uering betwixt hope and feare, as doubtfull what they should belieue, our Lord Iesus entred in, the doores being shut, and standing in the mid-

dest

deft of them sayd : *Peace be vnto you.*  
And they forthwith falling downe to  
the ground , sorrowfully acknow-  
ledged their offence , for that they  
had so left their Lord. But he said vn-  
to them ; Rise vp my brethren , and  
be of good comfort, for I forgie you  
all your sinnes,

2. Behould heere how amidst the  
teares and sighes wherein the Disci-  
ples sate , our Lord stood amongst  
them , reuested with most shining  
garments . He stood in the midst  
of them , as the sunne of Iustice ,  
amidst the starres , that he might illu-  
minate them : that most beautifull  
flower of the field , midst the lillies ,  
that he might adorne them : the prin-  
ce of peace stood amidst his soldiars,  
to giue force & courage vnto them :  
he stood as a maister amidst his Dis-  
ciples , that he might instruct them :  
he stood as a Father amidst his chil-  
dren , that he might comfort them ;  
he stood as the head of this mysticall  
body the Church , to quicken them :  
he stood a shepheard amidst his dis-

perfed.

perfed sheep , to gather them together , and to bring them backe vnto the sheepfold .

3. Then our Lord asked of them if they had ought to eate : and they present vnto him a peece of a rosted fish , and of a hony combe , which he curteously receaueth at their hāds , and eateth thereof before them all ; not for that he then stood in need to be sustained with corporall meate , but to confirme the irrefragable truth of his resurrection , because to eate , properly appertayneth to the body , and not to the soule .

4. If there were some Monarch of the whole world , who out of the loue which he should beare to some slaue or countryman , should come to visit him in his country house , should there treat familiarly with him , to sit downe besids him , and should eate with him those very meates which the poore man had prouided for himselfe ; surely it should be a singular grace and fauour to him : but that which yet is much more , heere the

King of heaven and earth , that supreme maiesty, whose face the Seraphims feare to behold , hūbled himself so far for our sakes, as to come in his owne person to visit a few poore fishermen, to conuerse with them familiarly. to be handled of them, and fellow-like to eate with them: this, I say, is such an humility, as neuer any prince in this world exhibited to any person , but God alone would exhibit vnto men .

5. Consider then how passing sweet and full of comfort these things are, and how ioyfull the Disciples were in the sight of their Lord , who but a little before were so sorrowfull and so heauy. O deare Lord God, how gladly did they bring vnto him, that little dish of fish, which he demanded of them? How diligently did they attend and minister vnto him, and how ioyfully did they stand about him.

6. Ponder further, how our B. Lady his Mother, was likewise present at that time ( for to her the Dis-

ciples



ciples were assembled ) and how she obserueth & taketh heed to al those thinges done by her deare Sonne our Lord Iesus. Thinke with what vnspeakable ioy she sitteth by him, & how willingly she serueth him. How our Lord also accepteth thankfully her service, and highly honoreth her before his Disciples.

7. Neither may we here omit that blessed woman-Disciple Mary Magdalen, how she (after her old and wonted manner) sitteth at the feet of her beloued Maister, & hearkneth attentiuely vnto his wordes, and in what she may, most gladly & willingly ministreth vnto him. O sweet Lord Iesus, how happy is that little house, and how glorious is it to dwell therein? Doubtles if thou hast any deuotion at all in thee, thou canst not choose but feele exceeding comfort, to call to mind this blessed cōpany.

8. Our Lord Iesus hauing remayned awhile with them, and the euening being come vpon them, tould them all, that he must leaue them.

Then

Then they withall the instance that they could, intreated him to stay a little longer with them, and not so soone to forsake and leaue them: but especially Mary Magdalen, with a reuerent bouldnes, held him by his holy garment, for he was cloathed with the white shining garmēt of his glory: which yet she did not presumptuously, but truly and meekely, as she that truly loued him, and was agayne beloued him, so that this fact of hers could not be displeasing to him: for it is his most holy will, to be with-held and drawn by feruent desires, as appeareth in the two Disciples walking to the castle of Emaus.

9. At the last our Lord reuerencing his Mother, and the agayne humbly reuerencing her holy Sonne, blessing the, he departed from them and they all falling downe and adoring him, besought soone to returne vnto them: for they remayned hungry and thirsty after him in his absence, of whome they receaued such abundance of comfort in his pre-

Then

Hh

sence:

lence: and therefore no wonder, that with so many signes and feruent desires, they alwayes wilned to haue him with them.

10. Beseech our Lord Christ, that as he like a good shepheard, would visit and giue his peace to his Disciples, who like forlorne sheepe were shut vp in that house: he would vouchsafe with his holy feare, to shut vp and to close the gates of thy senses, and together with the bonds of his charity, in such sort to vnite thy hart to God, and to thy neighbour, that it may deserue through his ioyfull presence, to receaue comfort & may both in this life, and in the other, find and enioy that holy peace, which he gaue to his Apostles in earth, and which the elect of God possesse in heauen. Amen.

DOCUMENTS FOR VS.

1. **O** Vr Lord appeared to his Disciples the gates & windows being shut: to shew that his deuout seruants ought to shut the gates and windows of their hearts, that death doe not enter by them; for it is written, that death entreth by the windows, which being shut, himselfe doth enter a authour of life, to replenish them with ioy and gladnes.

2. Our Lord appeared not vnto his Apostles vntill the euening. By the euening, is vnderstood, the end and perfection of our workes: to shew that he doth not shew himselfe perfectly vnto the soule in the beginning of her worke, but hauing perseuered vnto the end, then doth shew that the loue bare vnto it, he pronounce her worthy of his glorious presence.

3. Christ appearing to his Disciples, stood in the midst of them,



was all alike, Hence learne with him in all things wherein thou employest thy selfe for thy neighbours good to stand in the midst by sincere indifferency, and to auoyd all partiality.

4. Christ finding his Disciples incredulous, before he would speake to them of other things did first familiarly eate with them: to teach vs, that when we intend to help sinners first to draw them to vs by sweet cōuersation, yielding to them in some little things for their infirmity, that so we may gayne them vnto God in such as are greater..

5. Next he presented his hands, his side, and his feet, to be both seene and touched of them. They touch the hands of Christ, who outwardly suffer for him: they his feet, who truly follow him. Finally, they offer to Christ broiled fish, who haue perfect patience tryed with the fire of tribulation. They offer vnto him a hony combe, who haue their soules truly sweetned with contemplation.

*How our Lord Iesus appeared to the  
Disciples, Thomas being  
present.*

## CHAP. LXXIV.

I. **C**ONSIDER heere the  
meruailous providence of  
our Lord, to whome it see-  
med not inough to assure  
his Disciples, and the faithfull of that  
tyme, in the beliefe of his resurrecti-  
on, but further provided, that there  
should remaine no manner of doubt  
in all posterity touching this truth:  
because the article of this mystery  
was of so great moment, that all our  
sayth and religion was built thereon.  
In this sense therefore the Apostle  
sayd: *If Christ be not risen agayne, then  
vayne is our preaching, vaine also is your  
fayth.* Whence it is not to be thought,  
it fell out by chance, that the Apost-  
le S. Thomas was not present, nor  
that it was by chance that he thus

doubted, but that it was the especiall prouidence of Almighty God; For the slacknes of Thomas in believing, hath more holpé holy Church, then the promptitude of the women in assenting: for as much as this holpe them alone, but the doubting of Thomas and his stiffe incredulity, vales he might first touch Iesus-Christ, maketh this mystery most certaine and euident, and hath removed from our harts, all ambiguity and occasion of doubt.

2. Consider next, the great affliction which this Disciple did conceaue; vnderstanding by the words of the other Apostles, the ioy they possessed for that they had seene our Lord, and perceauing that he was notheld worthy to be present with the rest, that so he might reioyce with them, in the blessed vision of his desired Maister. And thou, O sweet Lord Iesus, what wilt thou doe to ease the excessive sorrow of this thy Disciple? Wilt thou peraduenture for the loue of one alone returne a

gayne to shew thy selfe , and to be touched agayne, that thou mayest agayne by more manifest arguments ratify thy resurrection. No my Lord, so great a submission , doth not be-seeme thy glory & maiesty ; it sufficeth that Peter the Prince of the Apostles hath seene thee , and that all the other Apostles assembled together, haue likewise seene thee : Thomas may well remayne contented with this , and giue credit to persons of so great authority . But O how good and sweet is our Lord , and how ready to impart himselfe vnto them, who truly seeke him ? For how much labour and paynes he tooke , to assure the other Apostles of his resurrection , euen so much would he employ for one Thomas alone ; & no marueile, for he was that good pastour , who leauing the ninty nine sheep, descended into this our desert, to seek forth the one which was gone astray .

3. Ponder heer the wonderful patience of our Sauour : for where he



might haue holpen Thomas, appearing in priuate to him alone (as he did to Mary Magdalen and to Peter) he appeared vnto him in the presence of all the Apostles, saying: *Thomas put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side, and be not incredulous but saythfull.* Where it is very probable, that B. Thomas, as soone as he saw our Lord and heard him repeate thole wordes he had spoken before when he persisted in his peruerse opinion, forthwith cast himselfe at his holy feet, refusing to touch him. But Iesus Christ, who had disposed otherwise for our profit, tooke him by the frozen hād, and absolutly would, that he should touch him, and warme the same at the wound of his holy hart, that for the confirmation of others he might afterwards say that which S. Iohn sayd: *That which was from the beginning, which we haue heard, which we haue seen with our eyes, which we haue looked vpon and our hands haue handled, of the world of life, we declare vnto you.* Thomas there.

therefore reuerently kneeling downe with ioy and feare, touched with his hand Christes sacred wound, as he commanded him, saying with great amazement & admiration, *My Lord and my God*, humbly withall craning pardon, & acknowledging his great fault of incredulity, and for that he had forsaken him as the other had done.

4. Then our Lord lifting him yp, said: Feare not Thomas, but be of good comfort, thy sinnes are forgieue thee, looke that thou doubt no more heerafter, but be belieuing. O how wonderfull good is God, and how much doth he, that he may assist one only soule. How easily doth he pardon those who returne vnto him. And how much more ready is he for comfort, then to chastice sinners. O Thomas, how blessed were those handes of thine, and what a grace and fauour was it, to be admitted to put thy hand into that sacred side of thy Redeemer. Into that side, by which we are set free from anger, healed

from sinne, and raised to glory. How may we thinke immediatly the hart of B. Thomas to haue burned, when he weighed that he had put his handes into those amiable woundes, into that hoat glowing furnace of the loue of Iesus? And what wonder was it, if instantly as he had touched that sacred body (from whence went forth vertue to heale all) he also were healed of his infidelity, and knowing by the light of faith, the diuinity of Iesus Christ, cryed out as aforesaid, *My Lord, and my God.*

¶ Then our Lord said to Thomas: *Because thou hast scene me Thomas, thou hast believed: blessed are they that haue not scene, and haue believed.* Of great consolation are these wordes vnto vs all, who notwithstanding we haue not scene our Lord, and Saniour in the flesh, neuertheles are by his owne mouth pronounced no lesse blessed, then those who saw & touched him, if yet we truly belieue in him: O who may giue me this sweet lone and affection towards my Lord, that sith

was not worthy to see him in flesh, I may yet behould him by liuely faith and charity, and may touch him in spirit, like vnto that holy womā who in so great a troupe as pressed, blessed Iesus, the alone touched him with her faith, and was healed of him. If thou wouldest vouchsafe, O my Lord, to call me like to another vnbelieuing Thomas, that I might a little stretch forth my hand to that burning fornace of thy sacred side, O how should my soule burne & be inflamed with this blessed touch?

6. Thus stood our Lord Iesus for a while with his Mother and his Disciples, speaking to them of the kingdom of God; and they with him in wonderfull ioy, listning to those high wordes, & behoulding his holy and diuine face full of comfort and contentment. And doe thou behould the standing about him, and namely our Lady more familiarly then the rest, but Magdalen euermore at his feet. At the last he willed them to goe into Galile, vnto the mount of



Thabor, telling them, that there he would appeare vnto them: and giuing them his blessing, he departed from them, but they remayned both hungry and thirsty of his blessed presence, though much more comforted then before.

7. Beseech Christ our Lord, that as he vouchsafed to shew vnto his incredulous Disciple the woundes of his handes and of his side, and with the touch of them, to deliuer him from his errour of mind: so he would by the vertue of the same woundes, illuminate thine vnderstanding, and inflame thy will, that with faithfull Thomas, thou maist acknowledge him to be thy Lord, who with his blood hath bought thee: and thy God, who with such loue created thee, Amen.

### DOCUMENTS FOR VS.

1. **T** Thomas, for that he was absent from that house wherein the Apostles were, lost the sight of Christ raised to life. Whence is to

be learned, that God is wont to impart many consolations and spiritual giftes, to those who liue together in the house of his holy Church : whereof they are deprived, who are out of the same .

1. Those religious like vnto Thomas will not beleue, vnles they see and touch, which are diligent in the workes of diuine seruice, so long as God doth giue them gust and spirituall sweetnes in the same ; which if it fayle, they also are weary & waxe cold .

2. Christ first appeared to all his Disciples gathered together, and after because that Thomas was not with them, he appeared againe for him alone. The same ought the pastors of soules to doe, who should not thinke their labour lost, albeyt they help but one soule alone, sith our Lord so dyed for one soule, as he did for all, and tooke the same paynes to help one Apostle, which he had done before to help them all.

4. Christ albeyt he approued the confession of S. Thomas, yet did neither prayse him for it, nor call him blessed, as he did S. Peter when he confest him for the Sonne of God, because he was slower in belieuing then S. Peter was : yea insteed of praying him, rather reprehend him, to the end, that others should not take example by this occasion, to require the prooffe of their senses as Thomas did, therwith to belieue the mysteries of their fayth.

5. Then was Thomas made faithfull and confessed Iesus-Christ, when he put to his hand, and touched his side: euen so fayth is neuer perfect, vnles we accomplish that in workes, which we beliene in our harts.

*How*

*How our Lord appeared to his Disci-  
ples in Galilee; Next at the sea of  
Tiberiades; and after to more then  
five hundred at once,*

## CHAP. LXXV.

1. **T**HE Disciples going there-  
fore to the mount which  
our Lord appointed the,  
saying: *All power is given  
to me in heauen and earth, going there-  
fore teach yee all nations, baptizing them  
in the name of the Father & of the Sonne,  
and of the holy Ghost, teaching them to ob-  
serue all things whatsoever I haue comma-  
nded you: and behold I am with you all  
dayes, even to the consummation of the  
world. Blessed Lord how full of com-  
fort and contentment were these  
wordes he spake vnto them?*

2. For first, in saying that all po-  
wer was given vnto him in heauen  
and earth, he shewed that he was  
so absolute Lord ouer all creatures,

that



that none should be able to resist his will, in that which he had designed to doe by them. Secondly, in saying. *Go and teach all nations*, he made them Pastours ouer all those soules, which he had redeemed by his death and passion, and gaue them power and commandmēt to preach vnto them. Thirdly, in saying, *Baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost*, he declared vnto them the forme of that Sacrament, by meanes whereof such soules were first to be admitted for his faythfull members. Fourthly, in saying that he was *with them all dayes*, he shewed the assured fayth and comfort they might conceaue of his assistance, euen to the ending of the world. Loe heere what sweet and singular ioy he giueth them, and what signes of charity he sheweth vnto them. Whereupon they all falling downe, adored our Lord Iesus, humbly thāking him for so great fauours as he did vnto them, and standing for awhile ioyfully about him, at the last, giuing  
them

them his blessing, he vanished from them.

3. After this, the Disciples remaining still in Galile, seauen of them went forth a certaine day a fishing in the sea of Tyberiadess, and labouring all the night, yet tooke they nothing. When morning was come, Iesus appeared vnto them standing on the shore, saying vnto them: *Children haue you any meate?* They answered, no. Then he willed them to cast forth their net on the right side of the boate, and casting their net as he commāded, they inclosed so great a multitude of fish, that they were not able to draw it vp for the number of fishes that were therein.

4. Then Iohn sayd vnto Peter; *It is our Lord.* Which Peter hearing, girded his coate (for he was naked) & cast himselfe into the sea; After Peter going vp, they drew the net to land, full of great fishes, which though they were many, yet the net was not broken: in all which things it we duly consider them with attention, we shall

shall find a number of comforts to be contained.

5. In the ghospell of S. Luke (cap. 5.) we read of a former fishing of S. Peter, whereby was signified mystically, the fruit of the word of Iesus-Christ, which being preached by the Apostles throughout the world, with the selfe same net, and at one onely draught, they filled full, two senerall ships, in that they gathered together the two diuers peoples of the Iewes and Gentils, into one verity, and vnder one authority of Saint Peter.

6. In this fishing, were caught fishes of all sortes, and the net it selfe was broken with them; For in the Church militant, the good are mingled with the bad, and the perfect, with the imperfect: the bad making rents in the Church, or breaking the bond of charity, doe breake the net, and so fall forth. But this second fishing (which signifyeth the last catching which shall be made after the vniuersall resurrection of all flesh)

shall

shall not be of all sortes of fishes indifferently, but only of great fishes: because none shall be taken vp to heauen, but those that are perfect and great in vertue. Then also the net shall not be broken: because all the good, shall be vnited both with themselves, and also with God and perfect charity. And in this fishing, the fish shall be drawne to the shore where our Lord standeth: to wit, to that firme and stable land, the land of the liuing, wherein being receaued to that happy supper of the mariage of the Lambe, they shall reioyce with Christ euerlastingly.

7. After they came downe to land, they saw hote coles lying, and fish layd thereon and bread: & Iesus said vnto them, come & dine. Where consider how good & bountifull our Lord is, and how ready to reward those which labour in his holy seruice; For whilest the Disciples were busied a fishing in the sea as he had bid them, Iesus was on the land broiling fish and preparing dinner: euen



so now , whilest we are busied in the seruice of Iesus Christ, he is aboue in heauen preparing a banquet whereat he will receaue vs, & crownes wherewith he will reward vs . O happy labours, for which almighty God with the selfesame hand wherewith he builded the heauens , doth dispose and prepare vs crownes.

8. Consider, O my soule, this delightfull banquet , and behould how our Lord not forgetting in the least degree his accustomed bounty and humility, taketh bread into his hand, and hauing blest it , doth distribut it vnto them , and the fish likewise & after eateth with them as he was wont to doe. Behould how his Disciples stand about him, as sheep about their shepheard, or rather as sonnes about their gentle father , with great reuerence and contentment , eating with him, and contemplating to the great comfort of their minds , his amiable face : so that meane while they take from his holy handes that desired meate, they were fed no lesse in soule  
then

then in body. O how happy was this dinner, and how sweet that meate, which was touched of those diuine hands.

9. This solemne banquet being ended, our Lord adrest his speech particularly vnto Peter, saying: *Simon of Iohn, louest thou me more then these?* Which he reiterated three sundry tymes. And Peter answered him thrice saying: *Yea Lord, thou knowest I loue thee:* whereto our Lord replied, *feed my sheed, feed my lambes*, he giuing, & Peter receauing by these wordes power of generall pastour and gouernour, ouer the whole flocke of Iesus Christ. Which thing is euident by the words themselues and our Lords demand, for to an equall charge, no difference of loue had beene required: but for that he was to vnder- take a greater charge then were the rest, greater loue was required of him then of the rest.

10. Wherein we may consider the singular charity & benignity of our Lord, and may euidently see, how

dili-

diligently he imprinteth, reiterateth, and affectuously recommendeth all our soules vnto S. Peter: which done, he next foretold vnto him the death he should suffer for his sake. Then Peter desired of our Lord, to know what manner of death Iohn should die. And our Lord sayd to him: *If so I will haue him to remayne till I come, what to thee? follow thou me;* As if he had sayd; I will not that he follow me by the way of passion, as thou shalt, but that in full and perfect age, he end his dayes in peace: by which wordes some of the Disciples, vnderstood he should neuer dye: which yet had been, no such great or speciall grace, it being much better to be dissolued corporally, to liue with Christ eternally.

11. After this our Lord disappeared from them, and appeared to more then five hundred brethren at once whereof S. Paul maketh mention in his Epistle to the Corinthians. And albeyt the ghospell speaketh but on-ly of ten apparitions of our Lord, yet

may we piously suppose that he made more : for it is very probable , that our gentle Lord and Saviour Iesus , often visited his B. Mother , his beloved Disciples , and Mary Magdalen , comforting especially those , that were most afflicted for his bitter passion.

12. Neither is it unlikely also, that the holy fathers, & namely Abraham & David (to whome our Lord made a particular promise of the incarnation of his Sone) came often in company with him to behould that most excellent virgin their beloved daughter, which both for them , and for all other, had found so great grace as was to beare, both her owne Saviour and the Saviour of all mankind. Blessed Lord how ioyfully did they behould her, how reuerently did they encline vnto her , & with what deuotion did they praise and honour her ?

13. Lastly we may heer consider , the great benignity , the high charity, and the profound humility of our Saviour Iesus, for as much as after his resurrection and glorious victory, he

would



would not forthwith forsake vs and ascend vp from vs into his glory, but would in the māner of a pilgrime be conuersant on earth for forty dayes, to confirme and strenghten the faith of his Apostles, and of vs all : which, if so it had pleased him, he might haue performed by his Angels, but such was his vnspeakable charity, that he would performe the same in his owne person, and remayne with the by his corporall presence for forty dayes, preaching vnto the the kingdome of God. All this hath our mercifull Lord done for vs, blessed may he be for euermore, Amen.

### DOCUMENTS FOR VS.

i. **T**He Disciples fishing in the night, tooke nothing. They fish in the night, and take nothing, who doe good workes in the state of mortall sinne. Moreouer, they fish in the night, and without fruit, who spend their labours, and their whole life, in the affaires of

the

the world.

2. The Disciples having laboured all the night, at the last, casting their net on that side which Christ commanded them, they tooke a great multitude of fish. Maruelous is the force of obedience, which maketh, that workes, being done of vs of our owne accord, doe merit little or nothing at all: which yet being done by obedience, are of inestimable merit before God.

3. By the Apostles fishing, are signified preachers. The net is the word of God. The fishes are sinners. The right side is, the spirituall part; the left, the temporall. They who preach the word of God to please me, and who seeke their owne glory or temporall profit, fish on the left side: but they who in their sermons & labours, doe only set before them the glory of God, & good of soules, doe beare away abundant fruit.

4. Iohn first of all knew Christ, & shew'd the same to Peter. They haue more light, and are more capable of

diuine knowledge, and of spirituall things, which are like vnto Iohn: to wit, pure in hart, & chaste and incorrupt in their bodies.

5. As soone as Peter knew that it was our Lord, he cast himselfe into the sea. The soule, when it doth not know, nor saueur God, loueth it selfe, and flyeth sufferance: but as soone as it perceaueth and tasteth how sweet God is, it throweth it selfe into the sea of tribulation, and desireth to suffer, and to labour much for the loue of God.

*Of the glorious Ascension of our  
B. Lord and Saviour  
Iesus.*

## CHAP. LXXVI.

I. **C**OVNERNING the wonderfull and glorious Ascension of our Saviour Iesus, if thou truly desire to feele the exceeding fruit & sweet-

nes thereof within thy soule,awaken thy hart,and quicken thy spirit, for if euer thou didst moue thy selfe to the deuout contemplation of the life of Christ, now oughtest thou especially to doe the same , because this solemnity doth far surpasse all other solemnities:yea this alone ought greatly to stir vp thine affection, & make thine hart truly attentiae, to vnderstand that thy Lord is now departing frō thee,hauing fulfilled the course of his peregrination, and therefore his last wordes ought to be considered of thee diligently , and to be laid vp safely in thy memory:for euery deuout and faithfull soule,ought seriously to beare away the words of her spouse, of her God , and her Lord at his departure, and hartily to imbrace in mind those thinges which are said & done by him,and the more deuourly and humbly to recommend her selfe vnto him , and entirely to withdraw her mind from other thinges to fix it on him.

2. The fortith day therefore after



the resurrection, Iesus knowing that his time was come to depart from this world vnto his Father, he tooke forth of the earthly paradise the holy Fathers, & the holy soules that were with them, and blessing Enoch and Elias, there remayning then aliue, he came to his Disciples which were in the supping chamber in the mount Sion, togeather with his blessed Mother and others. And appearing vnto them, in signe of a speciall memorial of his loue vnto them, would eate with them before his departure from them.

3. All of them therfore eating togeather with great ioy and mirth, in this last banquet of their Lord, he said vnto them, The time is now come that I am to returne againe to him that sent me, but you shall remaine in the citty, vntill you be clothed fro aboue with the holy Ghost, for within few dayes you shall be filled with his vertue, as I haue promised you After which you shall goe thoroughout the world, preaching my gos-

pel

pell to all nations, and baptizing all that beleue in me : and you shall be witneses vnto me, to the vttermost endes of all the earth. Thus standing together, they eate, they speake, & greatly reioyced at the presence of their Lord, but yet are sorry for his departure, for they loued him with such sweetnes and dearnes of loue, that they could not endure to heare speake of his departure.

4. Put aboue al the rest, what shall we say of his B Mother, dyning with him, & setting next vnto him? Doubtes at these wordes of his departure being moued and inwardly touched with the sweetnes of her tender and motherly loue she rested her head vpon the brest of her B Sonne, as S. Iohn did at his last supper, and with teares and sighinges, said vnto him. My beloued Sonne, if thou wilt needs returne vnto thy Father, take me also I pray thee, with thee. But our Lord comforting her, said: My deare Mother, I pray you not to take my departure heauily, because I goe vnto

my Father: for it is expediēt, that you remayne here yet awhile, to confirme such as shall be conuerted & belieue in me, but afterwards I will not fail to come, and take you with me into my glory.

5. To whom the Mother made answer saying; My sweet Sonne, thou wilt be done, for I am not only content to tarry here, but to dy also for the soules thou hast redeemed: only I beseech thee, to be mindful of me. Then our Lord comforted her, his Disciples, and Mary Magdalen, saying: Let not your harts be troubled, nor doe you feare, for I will neuer leaue you desolate, I goe and come vnto you, and will remayne alwaye with you: which said, he willed them to goe to the mount of Oliuet, because from thence he would ascend, and so he sodainly disappeared from them.

6. His B. Mother therefore and all the other without delay, went vnto the mountaine aforesaid, which is within a myle of Hierusalem, and there

again

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believe  
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ful of me.  
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en, say-  
troubled,  
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uet, be-  
d ascend,  
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re and all  
went vnto  
ch is wi-  
and there  
againc

againc he appeared vnto them: loe  
here we haue on this day, two seue-  
rall apparitions of our Lord; Then  
imbraced he his B. Mother, taking  
his leaue of her: and she againc im-  
braced him most tenderly. The Dis-  
ciples, Mary Magdalen, and all the o-  
ther falling downe and tenderly wee-  
ping, kissed his feete: and he taking  
them vp, gently imbraced them.  
The holy Fathers were there also in-  
uisibly, who gladly and reuerently  
beheld our Lady, blessing her by  
whom they receaued so great a bene-  
fit of their saluation. They likewise  
beheld those excellent worthy cham-  
pions and leaders of the army of our  
Lord, whom amongst all others he  
had chosen to fight and to conquer  
the diuell.

7. At the last, when all the miste-  
ries were fulfilled, our Lord Iesus be-  
gan by little and little to be lifted vp,  
and to ascend by his owne vertue.  
Wherupon our Lady, with all the o-  
thers fell downe to the ground, and  
deuoutly adored him. And our Lady



saied, My blessed Sonne Iesu, be mind  
full of me : who though the count  
not forbear to weepe because of his  
departure, yet did the greatly reioy  
ce, to see her sonne ascend so glori  
ously. The Disciples also saied: Lord  
we haue forsaken all for the loue of  
thee, wherefore we beseech thee to  
remember vs. And our Lord hauing  
his handes lifted vp, with a bright  
countenance and full of ioy, crowned  
after the maner of a king, and array  
ed gloriously, was caried vp to hea  
uen, and blessing them saied. Be ye  
constant and worke manfully, for I  
will euer more be with you.

8. Thus did our Lord ascend, shi  
ning bright, and gloriously, leading  
with him that noble multitude of  
holy Fathers, and shewing them the  
way: and they singing and reioycing  
ioyfully, followed after him saying:  
Let vs singe to our Lord who ascen  
deth vpon the setting of the sunne;  
Blessed art thou O Lord, who sauest  
those that trust in thee, leading forth  
thy people in exultation, and thine

elect

elect in ioy and gladnes. Thou hast freed prisoners in thy fortitude in the sight of Angells we will singe to thee. Glory, praise and honour, be giuen to thee, O Christ our Redeemer.

9. In the meane while, S. Michael the Preuost of Paradise going before tould the whole court of heauen, that our Lord ascended. And then behould how al the B. Spirits after their orders, went by companies for to meet him, not one of them remaying behind, who went not forth to meet and receaue his Lord; And adoring him withal the reuerence due vnto so great a God, they led him along with hymnes and songes of such surpassing ioy, as cannot be spoken, who is able to expresse the canticles and hymnes of ioy which were pronounced by them; For they all iointly longe togeather, saying. Alleluia, Alleluia, Alleluia, because thou hast conquered gloriously, Alleluia. Thou art worthy O Lord of all prayse and honour, Alleluia.

11. In these and the like canti-

cles did they honour our Lord, and exult before him; and hauing done due reuerence vnto him, they turned them the one to the other, the blessed Spirits, and the holy Fathers reioycing and singing with great ioy. And the holy spirits began, saying, Yee Princes of Gods people, yee be welcome to vs, and ioy full we be of your arriual, Alleluia. All yee are now heere gathered togeather, and wonderfully lifted vp with our God Alleluia. Therefore make we iubilley and singe we vnto him, who gloriously ascendeth vp to heauen and farre aboue the heauen of heauens, Alleluia.

12. And the holy Fathers ioyfull answered agayne to them. To you Princes of Gods people, Alleluia. Our keepers and helpers, Alleluia. Singe we, and make we mirth vnto our King, Alleluia. Now let vs enter cheerfully into the house of our Lord Alleluia. And into that glorious city of our God, Alleluia. Enter with hymnes and songes of ioy, Al

leluia

leluia, Allelnia, Alleluia. Loe heere how great mirth and iubilie they do make, so great, as the like was neuer seene nor heard, since the beginning of the world.

13. Thus ascended our Lord Iesus in great iubilation, and in the voyce of trumpets (to wit of Angells) to the wonderfull comfort of his B. Mother, and of his Apostles, looking after him euen so long, as their corporall sight would suffer the to behould him: till at last a bright cloud tooke him from their sight, & in a moment he was with all his holy Angels, and with the Fathers aforesaid in his country in the highest heauen. Blessed Lord what vnspeakable ioy was it then, to see that Lord ascend so gloriously? which who so might haue seen as the Apostles did, and might with all haue heard that melodious harmony of Angells and of holy soules which then ascended through excessive ioy, perhaps his soule would haue departed from his body, and haue ascended vp to hea-



uen togeather with them .

14. For which respect , our Lord considering the weakenes of man in this mortall life, would only shew to his Mother and his Disciples in this his Ascension, some part of his glory, and so farre forth as their frailty nature was able to beare , hiding from them that which they were not able to behould: Hence it was, that he sent vnto them, two Angels in mans likeness, to the end that they should not weary themselves ouermuch in standing there, and looking vp after him into heauen, for they were so rauished in that blessed sight, that they had quite forgot themselves, but willed them to repaire to the city, & ther to expect the coming downe of the Holy Ghost, as he himselfe had promised them .

15. Hauing therefore heard those words, our Lady humbly besought the Angels to recommend her to her B Sonne: And they lowly enclining vnto her, gladly receyued her command. The Apostles also, Marie Mag-

dalen ,

dal-en, and all the rest, did the like, and the Angels disappearing, they went as they were willed with very great gladnes to the mount Sion, there expecting the comming of the Holy Ghost. Beseech our Lord Iesus, that albeit the body retayne thee in this exile, farre disioyned from thy beloued, yet that thou mayst at the least ascend in soule vnto him; and euermore remayne in that celestiaall country togeather with him, Amen.

DOCUMENTS FOR VS.

1. **C**hrift eating togeather with his Mother and his Disciples tould them that he was to returue to him that sent him. To instruct all spirituall persons, not to forget themselves at the feasts and banquetts of their friends, but still to haue in mind their return to their former contemplation of heauenly things.

2. Although our B. Lady greatly desired to ascend in company with

her

her B. Sonne, yet perceauing that her presence was needfull in earth, she was contented to deprive her selfe of so great a good as heauen it selfe for the good of others: learne after her example, not to seeke that which maketh most for thine owne ease, but which maketh most for the glory of God, and good of soules.

3. Christ first called his Disciples forth of the citty, then led them into Bethany, next blessed them, & lastly ascended vp to heauen. Euen so in the conuersion of a sinner, our Lord first of all draweth him forth of sinne; secondly he leadeth him into Bethany, to obey his precepts: thirdly he blesteth him, filling him with his grace: fourthly he maketh him to ascend to the top of vertue and perfection.

4. Christ raysing vp himselfe by his owne vertue, ascended to heauen in the presence of his Disciples. Euen so, they who rule and gouerne others, as pastors and superiours, ought to rayse vp theselues by good

life and heavenly conuersation, in the presence of their subiects.

5. After that Christ departed from the Apostles, they were not only not sadder, but returned much more ioyfull then before. Those who are ouermuch afflicted when our Lord with-draweth his consolations from them, shew that they loue themselves more then Christ: but the true loue, is neyther lifted vp in prosperity, nor dejected in aduersity, but remayneth alwayes constant, knowing that it is not for his merit when he is visited, nor that he is reiected, when our Lord with draweth himselfe.

*Of that which passed in heauen after the Ascension of our Saviour Iesus*

CHAP. LXXVII.

1. **N**OW let vs ascend by deuout contemplation, and behould how our

Lord



Lord Iesus, with al that blessed and worthy troope, opening the gates of heauen, that vntill that time against mankind, entred glorious and triumphantly, and bowing his knee before his Father, said as followeth: Holy Father, I thanke thee that thou hast giuen me the victory ouer all myne enemies; Behould, I present vnto thee all thy friends and myne, which were detayned captiue. And for as much as I haue promised my bretheren and my Disciples whom I left in the world, to send the Holy Ghost vnto them, I pray thee my good Father to fulfil my promise, whom I doe especially recommend vnto thee. The Father taking him vp, made him to sit vpon his right hand, and said vnto him My blessed Sonne, al power as well in heauen & as in earth I giue vnto thee, wherfore both of thy Disciples, and of the sending of the Holy Ghost, doe thou dispose as it shall please thee.

2. This said, all the holy Fathers and Angelicall spirits, which lay pro-

strate

strate on their faces, adoring before the throne of the B. Trinity, rising vp with great reuerence, began againe their songes of ioy and iubilation, for all stood singing, all exulted, all reioyced, all leaped, all clapped their haades, all thouted, & all triumphed; Thus in all the citty of that supernall Hierusalem, was nothing heard but songes of ioy, and thorough all the stretes thereof, resounded nothing else, but that harmonious voice of Alleluia. Neuer from the beginning of the world was there celebrated such a feast, such a triumph and so solemne, nor neuer shall be againe til after the day of iudgement, when all the elect of our Lord shall be presented before him, with their bodies glorified.

3. This solemnity therefore, as hath been said, far surpasseth all the rest. Great and solemne was the feast of the Incarnation of our Lord, yea a feast of the beginning of all our good: but this was vnto vs, not vnto him, who was then shut vp in the wombe

and

and sacred closet of the virgin. Great was the feast of the Natiuity of our Lord, but that to vs also, not to him: yea in that feast we ought to take compassion of him, for that he was borne in so great pouerty, nakednes and penury. Great was the feast of his B. Passion, in which all our sinnes were forgiven vs, but because of the painfull death & torments which he endured, neither was there to vs, nor yet to him, matter of ioy, but of sorrow, and of mourning. Great was the feast of the Resurrection, as well to our Lord, as vnto vs, but yet the feast of his Ascension is holier and greater: for although in that he rose againe, yet was he still a pilgrime in earth, yet were the gates of paradise shut against vs, as yet the holy fathers ascended not vnto their contry: all which thinges were fully accomplished in the Ascension.

4. Now then, if we consider this matter well, wee shall plainly see, that whatsoeuer God had done vntill this time, he did to attaine vnto this day,

and

and that without this day, all his other workes had beene vnperfect For the heauens, the earth, and all that is in them, were made for man, but man himselfe was made for glory: vnto which, vntill this present, none how iust soeuer, could attaine because of sinne. We see therefore how excellent and maruellous this day is, which poperly is called, the most solemne and ioyfull feast of our Lord Iesus, for this day began he to sit vpon the right hand of his Father, and to rest from the labours of his peregrination.

5. This day is also a feast of ioy to the Angelicall spirits, for this day they receaued a new ioy in the sight of their Lord, whom they had neuer seene there before in the forme of his humanity. This day first began the restauration of their ruines, in so great a multitude of blessed soules, as of holy Patriarches & Prophets, who on this day, first entred into that supernall cittie of heauenly Hierusalē, their proper home. If therefore we

keep



keep to solemne feast of one Saint  
soaring to heauen, how much more  
ought we to doe the same of so many  
thousands together: especially since  
in this company is the holy of holies,  
and the Saint of all Saints, who is far  
more worthy of honour, then all the  
Saints and Angells together:

6. Moreouer, this day is an spe-  
ciall feast of ioy to our B. Lady, for  
as much as this day she saw her Son-  
ne Iesus (perfect God and perfect  
man) crowned with a diademe like  
a King, and gloriously ascend to  
heauen. This day is also a great feast  
of ioy vnto vs, in that on this day  
our nature was first exalted aboue  
the heauens. This day therefore, and  
this feast, is far more solemne then all  
others, as being the full accom-  
plishment and consummation of all o-  
ther dayes and feasts how solemne  
soeuer. That soule therefore which sin-  
cerely loueth our Lord Iesus, should  
this day conceaue more inward ioy  
of hart, and be more feruently rui-  
ned in the contemplation of heaue-

ly thinges then on any other day; Yea hence it was, that himselfe said vnto his Disciples: *If you loue me, you will reioyce because I goe vnto the Father:* and therefore it indeed seemeth by his owne words, that there was not any day in heauen, so ioyfull as this, the ioy and iubily of which day, lasted vntill the feast of Pentecost following.

7. Now the Ascension of our Lord and Sauour Iesus, being about the sixt houre (for about the third houre before, he eate with his Disciples) we may imagin, that from this houre, during thole ten dayes of the Ascension, vntill the coming of the holy Ghost, the nine orders of Angels (together with the soules of the holy Fathers instead of the tenth) made vnto our Lord ten seuerall and solemne feastes, ech one orderly vpon a seuerall day; and how our Lord rewarded them particularly, with some vnspeakable & special reward for this their seruice.

8. For although that all the court

of

of heauen, reioyced generally at his Ascension, and were so surpassing glad as that no mortall tongue is euer able to expresse their ioy, yet particularly from the houre of his Ascension, vntill the sixth houre of the day ensuing, the Angells first made their feast; the second day, the Anchan-gells; the third day the vertues; the fourth day, the Powers; the fifth day, the Principalities; the sixth day, the Dominiōs; the seuenth day the Thrones; the eight day the Cherubims; the ninth day, the Seraphim.

9. In this maner, all the nine orders of holy Angells, continued out their feastes of ioy, vntill the vigil of Pentecost following: and from thence vnto the third houre of the day following, which was Whitsonday, all the holy Fathers with their company kept their solemnity. And thus in all those ten dayes before the coming of the Holy Ghost downe into earth, was there marvellous ioy and iubily aboue in heauen. To which ioy our Lord and Sauour Iesus bring vs, all,

after

after the consummation of this transitory and mortall life, Amen.

DOCUMENTS FOR VS.

1. **VV**El did God the Father recompence the seruices of his Sonne, exalting him aboue all, who had humbled himselfe vnder all. For the throne of the Crosse, he gaue vnto him the throne of his maiesty: For the crowne of thornes, a crowne of glory, for the company of theeues, the Hierarchies of Angells, and for the blasphemies of the Iewes, the honors and praises of celestial spirits. Gather hence, how well afflictions endured for the loue of God, are employed.

2. Those who ascended with our Lord in this glorious triumph were the soules of such, as were most pure in the sight of God: to signify the purity and innocency wherewith those ought to be endued which will ascend with our Lord in this triumphat iorney. For with the author of goodnes,



nes, malice can not ascend : with the maister of humility, pride cannot ascend : with the louer of peace, the sower of discord can not ascend; nor the vncleane with the Sonne of the Virgin; nor yet can vices haue place with the authour of vertues.

3. The Angells for the loue of God greatly reioyced at the restauration of the ruines of the Church triumphant; euen so all those who truly loue God, ought greatly to reioyce at the multiplication of the Church militant.

4. Seing our Sauour is ascended into heauen, let vs follow him in desire, and clime vp after him with our hearts, where we belecue him to be in body: let vs fly all wordly desires, not suffering any thing now to delight and detaine vs below in earth, sity we haue our Father aboue in beauen.

*Of the sending downe of the  
Holy Ghost.*

CHAP. LXXVIII.

**A**FTER that our Lord & Sauour Iesus was ascended vp to heauen, & entered into his glory, the Angells hauing willed the Disciples to returne againe into Hierusalem, all of them, together with his B. Mother falling downe, reuerently kissed the steps of his holy feete, where he had last touched the earth. And then went back to Hierusalem with great alacrity, where they continued the space of ten dayes in most seruent prayer, expecting the coming of the Holy Ghost. Where we are to consider, with what humility & deuotion, the holy Apostles stood by the Mother of our Lord, conferring with her of all their doubts, especially for that they knew her to be full of the Holy

Ghost, and that all secrets were discovered vnto her by her Sonne, who therfore left her vnto them, as their Mother and their mistris.

2. Ponder next with what exceeding loue she comforted them, & encouraged them to trust in God, and to call vpon him together with her, by teruent prayers, for that celestially guift which they expected. Weigh what groanings, what sighes, what teares they shed, and how inflamed and perseuerant they were in holy prayer, that they might obtaine that desired comforter which they attended. Thinke how they burst forth into such like wordes as these, saying: Come holy spirit, the Creatour and Comforter of our soules, visit the harts of thy faithfull, and replenish them with supernall grace, and with the ineffable sweetnes of thy loue.

3. But especially thinke how that deuout Mother, fixing her knees vpon the ground, and lifting her eyes and handes vp to heauen, wholly inflamed with diuine loue, shedding

fort

forth teares of most feruent piety, earnestly and vehemently desired the coming and presence of that heavenly Comforter, saying: Send, O my Sonne, and my Lord, send forth thy Spirit, which may create in these thy seruants that new affectiō, new voyces, new force, as they desire; that so the face of the earth may be renewed.

4. In the meane space whilst the B. virgin, and that Apostolicall colledge was gathered together in the supping chamber of the mount of Sion, blessed Iesus who in his so excellent glory, was not forgetfull of his Mother, and of his deare and beloved Disciples, after so many prayers, so many desires, so many sighes, so many teares shed forth by them, at the last, said to his Father in maner following. My deare Father, now is the time of grace at hand, wherfore I pray thee, that my promise made vnto my bretheren concerning the sending of the Holy Ghost, may be performed to them. The Father made



answere; My deare Son, this promise of yours is right gratefull to me, and I am well pleased that it be accomplished.

5. Then said they both to the Holy Ghost, we pray thee to goe downe to our Disciples, and replenish, comfort, strenghten, and instruct them, and impart vnto them the fulnes of ioy and of all vertues. And the Holy Ghost answered; Behould I am prepared, and presently he came and descended in burning tongues, vpon a hundred and twenty Disciples gathered togeather, and filled them with abundant ioy, and with all manner of grace and vertue: wherwith they being instructed, strenghtned, inflamed and illuminated, presently went into the whole world, and made the same (for the most part) subiect vnto them,

6. Ponder next the worthy circumstances, wherwith the Holy Ghost then descended into this world, to wit, with a sound, with winde, with fire, and with tongues. The sound,

signified

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signified the preaching of the gospel, because their sound (as the Scripture saith) was to goe through the whole world. The winde (which filled the whole house) signified the abundance of gifts & spirituall graces, wherewith the Apostles being first filled, should afterwards like vnto pipes, diffuse the same into all nations. The fire, signified the admirable effects of that celestiall spirit. For as fire purgeth, enlightheth, and inflameth: euen so this diuine fire, purgeth soules from all rust of sinne, and of carnal affection, & enlightheth the mind with the gift of vnderstanding, and knowledg of God. The tongues, did signifie that most noble gift, which the holy Ghost gaue to the Apostles, wherewith they spake with the tongues of all nations, making them prompt to set forth the diuine praises, to exhort others, and to induce them to speake of pious thinges.

7. Now then awake thy selfe, O my soule, enter a little into this holy place, and there before all other thin-

ges dilligently behould the persons there present. Behould that most holy Mother, how she after a manner, is absorbed, and wholly swallowed up in God. Behould those B. Apostles, with their inward bowells wholly burning, and euen leaping for inexpressible ioy, as men in a manner besides themselues through the excess of pleasure, yea as men now no more earthly, but rather heauenly, with their mind no lesse then their eyes, attentue & fixed wholly on heauen.

8. Harken to those Ecchoes of praises and thanksgiuings, which burst forth from their tongues, now no more fleshly, but wholly fiery; in such wise, that not any longer able to hide this mighty flame within their breasts, reiuming new force & courage, the gates which hitherto they had shut for fear, they forthwith open, burst forth of the house, & publicly preach in the name of Iesus: and finally laying aside all feare and respect of the Princes, Pharises, and of the whole Synagogue of the Iewes,

they

they constantly pronounce, *We ought rather obey God then men.*

9. O maruellous mutation of the hand of the highest. Behould now how sodainly by force of the holy Ghost, the Apostles, of men before cold, fearfull, incredulous, rude and ignorant, were made men enflamed, vnfearefull, strong and full of all diuine wisdom. No maruell therefore, that the Iewes seeing this their vnwonted ardour, & diuersity of tongues, forthwith iudged them drunke and full of new wine: they were indeed drinke, & full with new wine, but with that wine wherewith the spouse, bringing his espouse into his wine cellar, had inebriated them.

10. O my soule, if thou mightest tast but some little drop of this most sweet and acceptable wine, how sower would all the things of this world, which now deceaue thee with their tast, teeme vnto thee! O that thou wert worthy to haue thy breast refreshed, with one only blast of this gentle Spirit. Come vnto vs holy



Ghost, send vs from the heauēly coast,  
 cleernes of thy beames so bright. Co-  
 me thou father of the poore, come of  
 gifts the free bestower, come of  
 harts the shining light. Come my  
 God, my comforter, my guest, & the  
 only solace of my soule. Shed forth  
 vpon the poore and needy, the riches  
 of thy gifts, and of thy mercy. With  
 the gift of wisdom inebriat me, with  
 the gift of vnderstanding illuminate  
 me, with the gift of counsel direct  
 me, with the gift of fortitude cōfirme  
 me, with the gift of knowledg in-  
 struct me, with the gift of piety mol-  
 lify me, and with the gift of feare,  
 feelingly touch me. O true loue of  
 pure and of cleane harts, inflame my  
 inward bowells, with the acceptable  
 fire of thy loue, that with the same  
 fire being sweetly rapt, and in a ma-  
 ner trāsported into thee in this worl-  
 de, my soule may liue alone in thee,  
 as in his proper resting place (the  
 fountaine and abisse of all goodnes.)  
 Finally that through thy grace aiding  
 assisting me, I may labour to follow

the

the life of our Lord Iesus in this world and after to ascend with him into that heaven!; citty of the world to come, where he soueraigne King, togeather with the Father and the Holy Ghost, one God in Trinity, liueth and raigneth for all eternity, Amen.

DOCUMENTS FOR VS.

**A**lthough Christ our Lord promised to send the Holy Ghost to his Apostles after his Ascension, yet he deterred the same no lesse then ten whole dayes: Euen so, although our Lord doe promise vs to be present with vs in our necessities, yet is he wont to defer his help; not that he will not be present, but that by this delay our desire may augment, and we the rather persist in prayer.

1. The Holy Ghost descended vpon the Apostles, gathered togeather by the commandement of Christ in Hierusalem: Euen so if we desire to

receauē the Holy Ghost, we must be gathered together and remaine, in one Catholique. Apostolique, and Roman Church, forth of which neither is the Holy Ghost giuen, and if any one haue receaued it in her, he doth loose it being separated frō her.

3. The Holy Ghost descended vpon the Disciples sodainly and like a vehement wind: To declare, that if in the workes of charity and of vertue we be slouthfull, it is a signe that the Holy Ghost hath not as yet descended in our harts.

4. The Holy Ghost sate vpon ech of the Apostles in fiery tongues. Thē may the world know, that the Spirit of God doth dwell within vs, if our tongues breath forth fiery words of loue towards God, and of charity towards our neighbours.

5. The Apostles being filled with the Holy Ghost, kept themselves no longer shut within the doores, but issuing forth, as faithfull and vndanted preachers of the ghospell, they announced Christ publicly. Our

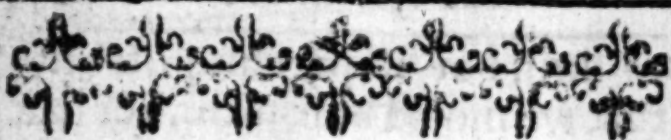
Lord

Lord doth not impart his gifts vnto vs that we should hide them, but that we should employ them to the help & profit of our neighbour.

6. The Holy Ghost filled the Apostles most plentifully, because he found them voide of all other thinges. Thē is the soule capable of God, when it is empty, and dispoiled of selfe loue: for as long as any thinge remayneth in vs of our owne, so long are we vnfit & vnworthy to receaue into vs the grace of God.

FINIS





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